

AN  
EXPOSITION  
OF THE  
Assemblies Catechism,  
WITH  
PRACTICAL INFERENCES  
From each  
QUESTION:

AS

It was carried on in the *Lords Days*  
Exercises in DARTMOUTH,  
IN THE  
First Year of Liberty, 1688.

By JOHN FLAVELL, Preacher of  
the Gospel in DARTMOUTH.

Tim. 1. 13. Hold fast the form of sound words  
which thou hast heard of me, in faith, and love  
which is in Christ Jesus.

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Majesty, Anno DOM. 1695.







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# THE PREFACE.

**T**hat Catechising is an Ordinance of God few will doubt, when they consider the Apostles did first lay the Fundamentals of Religion, *Heb. 6. 1.* And fed Babes with milk, teaching them the first Principles of the Oracles of God, *Heb. 5. 12.* And questionless taught them in that manner which was most suitable to the Capacity of the Learners, which may well be supposed to be by plain and short Questions, and suitable Answers thereunto; and therefore this has been a constant Practice in the Church of God, and the Primitive Church had a Particular appropriated hereunto, whom they called *Catechist*.

And so all well-governed and wisely managed Churches have still maintained and used it, as knowing the necessity and usefulness thereof for the younger Sort, to inform them in the Principles of that Religion wherinto they were baptized, and for the establishment of the Adult and more aged therein.

Hence have issued all those little Composures of all the fundamental Doctrines of Faith and Practice so handled (which we call Catechisms) in the Churches, and particularly in ours, whereof there are many and divers, whose Authors

### *The Preface.*

have well deserved for their Endeavours to inform and edify the People thereby.

But, among them all, none excel this little *Catechism of the Assembly*, for Orthodoxy, Fullness and Method.

And because the Answers therein are some of them pretty large, and treat of the most profound Mysteries of our Religion; therefore several Persons have bestowed their good and laudable Pains, some in descanting more largely, and proving by Scriptural Reasons the Particulars; and one hath shewn the Harmony thereof, with the Articles and Homilies of the Church of *England* (designed, I suppose, to remove the Prejudice which some have taken against it.) Others have parted the Questions and Answers into several little ones under each, to make them more intelligible to younger ones, and more easy to be remembered.

Among whom, Worthy, Orthodox, and Excellent, Mr. *John Flavell* may be ranked, who among other of his many and most profitable Labours, applied himself to the chewing of the Bread of Life, or crumbling it into smaller pieces, for the conveniency of Children, and (indeed) of all; wherein (as in all his other Works) he hath shewn himself a Workman that needs not be ashamed.

There needs no other Recommendation to this *Posthumus* Piece, but the worthy Author's Name; he was removed before he had completely finish'd it; he had prepared his Questions and Answers upon the second Petition of the *Lord's Prayer*, but lived not to propose them to the Publick Congregation: God then translate his



### *The Preface.*

him into his Kingdom of Glory above, while he was so industriously endeavouring to promote the Kingdom of Grace below.

The other five remaining Questions and Answers (to complete the Work) were done by a ruder hand; as may easily be discerned by any observant Reader, who will find himself transferr'd from a plain, clear, and delightful Stile, Method, and manner, into more rough, disorderly, and unpleasant ones; for who, indeed, could equal this Divine Labourer? Not the Compleater; who would account himself to have made very great Attainments in Divinity and Usefulness, if he were left but a few Furlongs behind him.

Let the Reader use and peruse this Piece, and he will see cause to bless God for the Author.

V A L E.

# TO THE READER

**T**HE Divine Providence having unexpectedly cast my Lot for a few days in Dartmouth where that blessed man of God, Mr. John Flavel did for many years honour Christ, and was honoured by him; I have been favoured with a sight of the most judicious Explication of the Assemblies Catechism which is emitted herewith.

Being desirous to testify my Respects to the worthy Author, by Prefacing this Excellent Labour with a few Lines, I can truly say (as sometimes Beza of Calvin) Now Mr. Flavel is dead, Life will be less sweet, and Death less bitter to me.

My heart bleeds to look on this desolate Place and not to see him that whilst living, was the glory of it.

But neither the Author nor his Writings, stand in need of the Commendation of others, much less mine.

His works already published, have made his Name precious in both Englands, and it will be so as long as the Earth shall endure.

There are some Considerations which may cause the Reader to expect (and he will not find himself disappointed therein) that which is extraordinary in this little Manual; for the Author's heart was very much engaged in doing this Service for Christ.



## To the Reader.

thus feeding his Lambs. And he did himself design the Publication of what is here committed to the Press, and was very desirous ( with an holy submission to the Will of God ) to have perfected his Work before his Decease; but had strange Intimations that he should finish his Course, before that could be done.

When he did viva voce, deliver his Meditations, there were many Entargements and lively Passages which are not here inserted; nevertheless here is as much as he thought needful for Publick view, not being willing that his Book should be Voluminous.

In his last Catechetical Exercise concerning Hal- lowing the Name of God, he was exceedingly enlarged; but he must himself go into the Kingdom of glory, when he intended to have discoursed on that petition, Thy Kingdom come.

He also began some Meditations on the Joys of heaven: But before he had an opportunity to express what had been in his Heart, the Lord Jesus said unto him, Enter thou into the Joy of thy Lord. And thus doth it happen many times to the eminent and Holy Servants of God.

Another Consideration, recommending what comes herewith, is, that it was amongst Mr. Flavell's last works. The ( ὁ ἔσχατος λόγος ) last Sayings of wise and great Men, have been esteemed Oracles; and the Scripture puts an Emphasis on the last words of David, the sweet Singer of Israel, Sam. 23. 1. Not that these were the last words that ever David spake, only they were written not long before his Death, when he was come near Heaven.

So was what is now put into the Reader's hand,  
A 4 written



## To the Reader.

written by Mr. Flavell, not long before his translation to the world of Souls, where the Spirits of men are made perfect.

There was a more than ordinary presence of God with him to his last; and in his last days, not his last Sermon that he preached, (which was June 21. 1691.) he did more than once surprize his Hearers with an Intimation, that that might be the last time he should speak to them in the Name of the Lord: And was not then the Secret of the Lord with him?

Dartmouth will know, and Devonshire will know, that there has been a Prophet among them.

And now my Soul bleeds to look on the dear Flocks of God, which are as Sheep without a Shepherd. O Lord Jesus. the great Shepherd of the Sheep, bestow Compassion on them, and give them a Shepherd like to his blessed Servant Flavell, who did for many Years feed them with Knowledge, and with Understanding.

Dartmouth,

March 21.

1691.

INCREASE MATHEWS

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A N  
E X P O S I T I O N  
O F T H E  
Assemblies Shorter Catechism.

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Of Man's Chief End.

Question, 1.

**W**hat is the Chief End of Man?

A Man's Chief End is to glorifie God,  
and to enjoy him for ever.

Q. 1. Seing a Chief supposeth an Inferior End,  
What is that Inferior End for which man was made?

A. It was prudently, soberly, and mercifully,  
to govern, use, and dispose of other Creatures  
in the Earth, Sea, and Air, over which God  
gave man the Dominion, [ Gen. 1. 26. And God  
said, Let us make man in our Image, after our  
likeness; and let them have dominion over the  
fish of the sea, and over the fowl of the air, and  
over the cattel, and over all the earth, and over  
every creeping thing that creepeth upon the  
earth. So Psal. 8. 6. Thou madest him to have  
dominion over the works of thy hands, thou hast  
put all things under his feet. ]

Q. 2. What then is to be thought of those men, who  
being wholly intent upon inferior things, forget and ne-  
lect their principal End?

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### *Of Man's Chief End.*

They are dead while they live, [ 1 Tim. 5. 6. But she that liveth in pleasure, is dead while she liveth. ] They have their portion in this life, [ Psal. 17. 14. From men of the world which have their portion in this life; ] and their end is destruction, [ Phil. 3. 19. Whose end is destruction. ]

*Q. 3. How can man glorifie God, seing he is perfectly glorious in himself?*

*A.* Man cannot glorifie God, by adding any new degree of glory to him. [ Job 35. 5. If thou be righteous, what givest thou him? ] but by manifesting his glory with the lips, [ Psal. 50. 2. Whoso offereth praise, glorifieth me; ] or with the life, [ Mat 5. 16. Let your light so shine before men, that they may see your good works and glorifie your Father which is in heaven. ]

*Q. 4. Wherein consists the Enjoyment of God?*

*A.* It consists first, in the facial Vision of him in Heaven. Secondly, in full conformity to him [ 1 John 3. 2. But we know that when he shall appear, we shall be like him, for we shall see him as he is. ] Thirdly, in that full satisfaction which results from both the former, [ Psal. 17. 15. I shall be satisfied when I awake with thy likeness. ]

*Q. 5. Can any enjoy him in Heaven, who do not glorifie him on Earth?*

*A.* No adult Person can Scripturally expect happiness in Heaven, without holiness on Earth [ Heb. 12. 14. And holiness, without which no man shall see the Lord. Rom. 8. 30. Whom he justified, them he also glorified. ]

*Q. 6. How comes the Glory and Enjoyment of God our Chief End?*

*A.*



**A.** He is our Master, and rightful Owner, and Benefactor; we receive our Being and Preservation from him: [Of him, and through him, and therefore to him be all things, *Rom. 11. 36.*]

**Q. 7.** *Do all men make God their Chief End?*

**A.** No, they do not; some make their Sensual Pleasure their Chief End, [*Phil. 3. 19.* Whose God is their belly;] and some the World, [*Col. 3. 5.* Mortifie therefore your members which are upon the earth, and covetousness, which is idolatry.

**Q. 8.** *What are the Signs of a man's making himself his Chief End?*

**A.** Those make themselves their Chief End, who ascribe the glory of what they have, or do, to themselves, and not to God, [*Dan. 4. 30.* The king spake and said, Is not this great Babylon which I have built? *Is. 10. 18.* For he saith, By the strength of my hand have I done it; and by my wisdom, for I am prudent. Therefore they sacrifice to their own net, and burn incense unto their drag, *Hab. 1. 16.*]

**Q. 9.** *Why are the glorifying and enjoying of God put together, as making up our Chief End?*

**A.** Because no man can glorifie God, that takes him not for his God; and none takes him for his God, that takes him not for his Supreme Good; and both these being essentially included in this Notion of the Chief End, are therefore justly put together.

**Q. 10.** *What is the first Truth inferr'd from hence?*

**A.** That God hath dignified man above all other Creatures in earth, in giving him a Capacity of glorifying God here, and of enjoying him hereafter.

**Q. 11.** *What*

*Of the Scriptures as our Rule.*

**Q. 11.** *What is the second Truth inferr'd hence?*

**A.** That the Soul of man is not annihilated by death, but advanced by it, [ *Phil. 1. 21. To die is gain, ver. 23. Having a desire to depart, and to be with Christ, which is far better.* ]

**Q. 12.** *What is the third Truth inferr'd hence?*

**A.** That it is the duty and wisdom of every Christian to renounce, deny, and forsake all inferior Interests and Enjoyments, when they come in competition with the glory of God, and our enjoyment of him, [ *Luke 14. 33. So likewise whosoever he be of you, that forsaketh not all that he hath, cannot be my Disciple.* ]

**Q. 13.** *What is the fourth Inference hence?*

**A.** That we are to abhor and renounce all those Doctrines and Practices that debase the glory of God, and exalt and magnifie the Creature.

*Of the Scriptures as our Rule.*

**Q. 2.** **W**hat Rule hath God given to direct us, how we may glorify and enjoy him?

**A.** The Word of God which is contained in the Scriptures of the Old and New Testaments, is the only Rule to direct us, how we may glorify and enjoy him.

**Q. 1.** *How can the Scriptures be called the Word of God, seeing the things contained therein, were spoken and written by men?*

**A.** They are truly and properly called the Word of God, because [ they came not by the wisdom of man, but holy men of God spake as they were moved by the holy Ghost, *2 Pet. 1. 21.* ]

**Q. 2.** *What are the principal Arguments to prove*

*swa*



*Of the Scriptures as our Rule.*

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*persuade us, that the Scriptures are of Divine Authority and Inspiration?*

*A.* Three things especially convince us; first, the holiness of the Doctrine therein contained. Secondly, the awful efficacy thereof on the Soul. Thirdly, the uncontrollable Miracles by which they are sealed, put it beyond all rational doubt, that they are the very Word of God.

*Q. 3. What is the Holiness of the Scriptures, and how doth that prove them to be God's Word?*

*A.* The holiness of the Scriptures doth appear in two things; first, in commanding and encouraging whatsoever is pure and holy, *Phil. 4. 8. Whatever things are pure.* Secondly, in forbidding all unholiness under pain of damnation, *1 Cor. 6. 9. know ye not that the unrighteous shall not inherit the Kingdom of God? &c.* This shews that they came not from Satan, being cross to his design; nor from man, it being against his corrupt nature, and therefore from God only.

*Q. 4. What is their Authority and Efficacy on the Soul, and how doth that prove them Divine?*

*A.* Their Authority and Efficacy on the Soul, consists in three things: first, in the power they have to search and discover the secrets of men, *Heb. 4. 12. The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder soul and spirit, of the joynts and marrow, and is a discerner of the thoughts and intents of the heart.* Secondly, in their converting Efficacy, changing, and renewing the Soul, [*Psal 19. The law of the Lord is perfect converting the soul.*] Thirdly, in their clearing and restoring Efficacy,



6 *Of the Scriptures as our Rule.*

Efficacy, when the soul is cast down under an inward or outward trouble, [ *Psal. 19. 8.* The statutes of the Lord are right, rejoycing the heart. No humane Power can do such things as these. ] [ *John 17. 17.* Sanctifie them through thy truth, thy word is truth. ]

Q. 5. *How do Miracles confirm it?*

A. Because all proper Miracles are wrought only by the hand of God, [ *John 3. 2.* And no man can do these Miracles that thou doest, except God be with him; ] and so are his seal to whatsoever he affixes them, and it consists not with his truth and holiness to set it to a Forgery.

Q. 6. *What was the End of writing the word?*

A. That the Church, to the end of the world might have a sure, known, standing Rule, to try and judge all things by, and not to be left to the uncertainty of Traditions, [ *John 5. 39.* Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. ]

Q. 7. *Doth not the Authority of the Scriptures depend on the Church, Fathers, and Councils?*

A. No; the Scriptures are not built on the Authority of the Church, but the Church on them, [ *Eph. 2. 20.* And are built on the foundations of the apostles and prophets, Jesus Christ himself being the chief corner-stone ] And Councils and Fathers, the Scriptures are not tried by them, but they by the Scriptures. [ *1 Cor. 14. 20.* To the law, and to the testimony: it shall not speak not according to this word, 'tis because there is no light in them. ]

Q. 8. *What may be fairly inferr'd from this Proposition, That the Scriptures are the Word of God?*

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A. Three things may be thence inferr'd : first, the perfection of the Scriptures, which being the only Rule given by God, must therefore be perfect. Secondly, that it is the Right of common people to read them, [ *Joh. 5. 39.* Search the scriptures. *Acts 17. 11* These were more noble than those of *Thessalonica*, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were ] Thirdly, that we owe no Obedience to the injunctions of men, farther than they are sufficiently warranted by the written Word, [ *Mat. 15.* But in vain do they worship, teaching for doctrines the commandments of men. ]

## Of Faith and Obedience.

3. **W**hat do the Scriptures principally teach ?

A. The Scriptures principally teach what Man is to believe concerning God, and what duty God requires of Man.

Q. 1. Why is Faith conjoined with Obedience, and put before it ?

A. Because Faith is the Principle from whence all Obedience flows, and no man can perform any duty aright in the estate of unbelief, *Heb. 11. 6.* But without faith it is impossible to please him; for he that cometh to God, must believe that he is.

Q. 2. Can there be no saving Faith, where the scriptures are not known and preached ?

A. No; for the Apostle saith, [ *Rom. 10. 14, 15.* How then shall they call on him whom they have not



not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? And ver. 17. then, faith cometh by hearing, and hearing by the word of God ]

*Q. 3. Are not we bound to believe what Learned men teach us as Points of Faith, though the things they teach be not contained in the word of God?*

*A. No, if the things they teach be not contained expressly, or by necessary consequence in the word of God, we are not obliged to believe them as points of Faith, Is. 8. 20. To the law, and to the testimony; if they speak not according to this word, it is because there is no light in them. Gal. 1. 8. Though we an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. And Christ hath charged us, Mat. 23. to call no man master; for one is your master, even Christ.*

*Q. 4. Are there some things in Scripture more excellent than others, because it's said, the Scriptures principally teach matters of Faith and Duty?*

*A. Every part of Scripture is alike pure, Ps. 30. 5. Every word of God is pure, and of equal authority, but not of equal weight; as several pieces of gold are alike pure, and of the same stamp, but not of equal value.*

*Q. 5. What may be inferred hence for use?*

*A. First, Hence 'tis our Duty to examine what we hear by the word, and not receive any doctrine because men confidently affirm it, but because the Scriptures require it, Acts 17. 11. These were more noble than those of Thessalonica, in that the receiv-*

*God is a Spirit.*

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*the word with all readiness of mind, and searched the scriptures daily, whether these things were so. Secondly, That Christian Religion is not notional, but practical; and that impractical Faith saves no man, Jam. 2. 20. Faith without works is dead.*

*God is a Spirit.*

4. **W**hat is God?

*A. God is a Spirit, Infinite, Eternal, and Unchangeable in his Being, Wisdom, Power, Holiness, Justice, Goodness and Truth.*

*Q. 1. Can the Nature of God be defined, so as men may express properly and strictly what God is?*

*A. No: Job 11. 7. Canst thou by searching find God? canst thou find out the Almighty unto perfection? We do then conceive most rightly of God, when we acknowledge him to be unconceivable; and therefore one being asked the question, What is? answered rightly, If I fully knew that, I should be a God my self; for God only knows his own Essence.*

*Q. 2. How many ways are there by which men may know and describe the Nature of God, though still with imperfect Knowledge?*

*A. There are two ways of knowing God in this world: First, By way of Affirmation; affirming that God by way of eminence, which is excellent in Creature: as when we affirm him to be Wise, Good, Merciful, &c. Secondly, By way of Negation, when we remove from God in our conceptions, all that is imperfect in the Creature; so we say that God is Immense, Infinite, Immutable; in this sense we also call him a Spirit, (i. e.) is not a gross corporeal Substance,*

*Q. 3. How*



**Q. 3.** *How many sorts of Spirits are there, and which sort is God?*

**A.** There be two sorts of Spirits, created, and finite; as Angels, and the Souls of men are. Secondly, Uncreated, and Infinite; and such a Spirit only is, infinitely above all other Spirits.

**Q. 4.** *If God be a Spirit, in what sense are we to understand all those Scriptures, which speak of the Face of the Lord, the Ears and Hand of God?*

**A.** We are to understand them as Expressions of God, in condescension to the weakness of our understandings; even as the glory of Heaven is expressed to us in Scripture by a City, and the Royal Feast. These shadows are useful to us whilst we are in the body, but we shall know him in Heaven after a more perfect manner.

**Q. 5.** *What may be inferr'd from the spirituality of God?*

**A.** Hence learn, that it is both sinful and dangerous to frame an Image or Picture of God. We can make an Image of his Soul, which yet is not perfect a Spirit as God? And as it is sinful to attempt it, so it is impossible to do it. Deu. 4. 15. *Take ye therefore good heed unto your selves (for ye saw no manner of similitude on the day that the Lord spake to you in Horeb, out of the midst of the fire; ) Lest ye corrupt your selves, and make you a graven image, similitude of any figure, &c.*

**Q. 6.** *What else may be inferr'd from thence?*

**A.** That our Souls are the most noble and excellent part of us, which most resembles God; therefore our chief regard and care should be to them, whatever becomes of the vile body, [ 16. 26. For what is a man profited, if he shall

whole world, and lose his own soul? or what  
[ a man give in exchange for his soul? ]

Q. 7. *What further Truth may be inferr'd hence?*

A. That men should beware of spiritual sins, as  
as of gross and outward sins; for there is a  
cleanness of the spirit, as well as of the flesh,  
Cor. 7. 1. Let us cleanse our selves from all  
cleanness of the flesh and spirit. And as God sees  
this, so he greatly abhors them, as sins that de-  
stroy the noblest part of man, on which he stamp'd  
his own Image.

Q. 8. *What also may be inferr'd from hence?*

A. Hence we learn, that spiritual Worship is  
most agreeable to his Nature and Will; and the  
more spiritual it is, the more acceptable it will  
be to him, [ Job. 4. 24. God is a spirit, and they  
that worship him, must worship him in spirit and  
truth. ] External In worship, are of little re-  
ward with God; as places, habits, gestures, &c,

*Apply this:*

First, to Superstitious men, Isa. 66. 1, 2, 3;  
Secondly, To Children, that say a Prayer, but  
know not to whom, nor what they say.

*Of God's Infinity.*

Def. 1. **W**hat is the sense and meaning of this  
Word [ Infinity? ]

A. It signifies that which hath no bounds or  
limits within which it is contained, as all crea-  
tures are.

Q. 2. *In how many respects is God Infinite?*

A. God is Infinite or Boundless in three respects.  
First, In respect of the perfection of his Nature;  
His Wisdom, Power, and Holiness, exceed all mea-  
sures and limits; as [ 1 Sam. 2. 2. There is none  
holier



holy as the Lord, &c. Secondly, In respect of time and place; no time can measure him, 57. 15. Thus saith the high and lofty One inhabiteth eternity. 1 Kings 8. 27. Behold heaven of heavens cannot contain thee, much less this house which I have built? ] Heaven of heavens contains all created Beings but not the Creator. Thirdly, In respect of Incomprehensibleness by the understanding of all creatures, [ Job 11. 7. Canst thou by searching find out God? canst thou find out the mighty to perfection? ]

*Q. 3. If God be thus Infinite, and no Understanding can comprehend him, How then is it said in 1 John 4. 12. We shall see him as he is?*

*A.* The meaning is not, that glorified Saints shall comprehend God in their understanding; but that they shall have a true apprehensive knowledge, tho not a comprehensive knowledge of God: and that we shall see him immediatly, not as we do now thorow a glass darkly.

*Q. 4. What is the first Lesson to be learnt from Gods Infinity?*

*A.* That therefore men should tremble to offend him, even in secret, Ps. 139. 11. *If I say, surely darkness shall cover me: even the night shall be light about me.*

*Q. 5. What is the second instruction from hence?*

*A.* The second instruction is, That there is infinite evil in sin, objectively considered, as committed against an Infinite God, and therefore it deserves eternal punishment; and no satisfaction can possibly be made for it, but by the blood of Christ, 1 Pet. 1. 18, 19. *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver*

-----but with the precious blood of Christ.

6. What is the third instruction from Gods Infinity?

1. The third instruction is, That those who are reconciled to God in Christ, need not fear his ability to perform any mercy for them, for he is able to do exceeding abundantly above all we can ask or think, *Eph 3.20.* ] And those who are not reconciled, are in a very miserable condition, having infinite power set on work to punish them, [ *2 Thess. 1.* Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. ]

7. What is the fourth instruction from Gods Infinity?

1. That no place can bar the access of gracious spirits to God. They are as near him in a dungeon, as when at liberty; and that he knows their thoughts, when their tongues cannot utter them.

[ *Eternal.* ]

**W**hat is it to be *Eternal*, as God is?

A. The Eternity of God is, to be without beginning, and without end, *Psal. 90. 2.* everlasting to everlasting thou art God.

2. How doth Gods Eternity differ from the Eternity of Angels, and Humane Souls?

It differs in two respects: First in this, that the Angels, and the Souls of men shall have an end; yet they had a beginning, which God hath not: Secondly, Our Eternity is by gift from God, or by his appointment; but his Eternity is necessary, and from his own Nature.

Q. 3. In



**Q. 3.** *In what Sense is the Covenant called everlasting Covenant ?*

**A.** The Covenant is called an everlasting covenant, 2 Sam. 23. 5. because the mercies offered to Believers, as Pardon, Peace and Salvation, are mercies that shall have no end.

**Q. 4.** *In what Sense is the Gospel Everlasting ?*

**A.** The Gospel is called the everlasting Gospel, Rev. 14. 6. because the effects thereof upon Souls it sanctifies, will abide in them for ever.

**Q. 5.** *In what Sense is the Redemption of Christ called the Eternal Redemption ?*

**A.** The Redemption of Christ is called Eternal Redemption in Heb. 9. 12. because those whom he redeems by his Blood, shall never more come to condemnation, [ Joh. 5. 24. He that believeth on my word, and believeth on him that sent me, shall have everlasting life, and shall not come into condemnation; but is passed from death unto life.

**Q. 6.** *Why is the last Judgment of the World by Christ, called Eternal Judgment ?*

**A.** The last Judgment is called Eternal Judgment, not because God judged men from eternity, or because the day of Judgment shall continue to Eternity; but because the Consequence of it will be Everlasting Joy or Misery to the Souls of men, therefore it's called eternal judgment, Heb. 6. 2.

**Q. 7.** *What may wicked men learn from the Eternity of God ?*

**A.** Hence wicked men may see their own sinfulness in the perfection of it, that they will have a natural enemy to avenge himself upon them for ever, the world to come, [ 2 Thess. 1. 9. Who shall punish them with everlasting destruction, from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be feared of all, who shall then be saved, through Jesus Christ, who shall deliver us from all unrighteousness.

*Of Gods Unchangeableness.*

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unished with everlasting destruction from the presence of the Lord.

Q. 8. *What may good men learn from it?*

A. That their joy and happiness will be perpetual and endless, who have the Eternal God for their portion, *Psal. 16: 11.* [ In thy presence is fulness of joy, at thy right hand there are pleasures for evermore. ]

Q. 9. *What may all men good and bad learn from*

A. All men may learn three things from the eternity of God. First, That their life is a thing of nought, compared with God, [ *Psal. 39. 5.* My age is nothing before thee. ] 2<sup>dly</sup>, That our sins or Duties, long since committed, or perpetrated, are all present before God. 3<sup>dly</sup>, That God can never want opportunity to do his work, and carry on his designs in the world. All time is in the hand of the Eternal God, [ *Rev. 12.* The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. ]

*Of God's Unchangeableness.*

I. **W**hat Scriptures plainly assert this Attribute?

A. [ *Exod. 3. 14.* And God said unto Moses, **I AM THAT I AM.** *Dan. 6: 26.* For he is the living God, and steadfast for ever, *Jam. 1: 17.* With whom is no variableness, neither shadow of turning. ]

Q. 2. *Whence doth God's Immutability flow?*

A. The Immutability of God flows from the perfection of his Nature, to which nothing can be added, and from which nothing can be taken away.



away. If any thing could be added to him better than he is ; or if any thing could be taken away, to make him less good than he is, then he were not the chiefest good, and consequently not God.

*Q: 3. By what other Argument prove you his Immutability?*

*A:* I prove it from the Eternity of God. If God be eternal, he must be immutable ; he cannot change by addition of something to him which he had not before, then there is something in him which he had not from Eternity : And he cannot change by diminution, then there was something in God from Eternity which now is not ; from everlasting to everlasting, he is the same God, and therefore changeth not.

*Q. 4. But it is said, God repents, & Repentance is a change, How then is he Unchangeable, & yet repents?*

*A.* In those Phrases God speaks to us, and we must speak of, and to him ; not properly, after the manner of men ; & it only notes a change of his outward Providence, not in his Nature.

*Q: 5. But how could God become man, and yet no change made on him?*

*A.* There is a twofold change ; one active, and one passive, by God, that we allow : He made a change in our nature, by uniting it to Christ ; but a passive change made upon God, we deny. The nature of man was made more excellent, but the Divine Nature was still the same.

*Q. 6: What is the first Instruction from God's Immutability?*

*A.* That those that are most unchangeable in their holiness, are most like God. Let him that is holy, be still.

## *Of God's Unchangeableness.*

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7: *What is the second Instruction from hence*

That the happiness of God's People is firm  
sure, being still upon the word of an un-  
changeable God, [ *Mal: 3: 6: For I am the*  
*I change not; therefore ye sons of Jacob*  
*not consumed. Heb: 6: 18.* ]

8: *What is the third Instruction from this At-*  
*tention?*

That the hopes of all wicked men are vain,  
being built upon a presumption, that God will  
deal with them as he hath threatned he will

9: *What is the last Instruction from God's*  
*stability?*

That Christians may take as much encou-  
ragement now from the Nature, Word, and Pro-  
mise of God, as the Saints in any former  
generation did, or might do; for he is the  
same now, he was then.

## *Of God's Wisdom.*

Q. 1. *How manifold is the Wisdom of God?*

A: There is a personal and essen-  
tial Wisdom of God; the personal Wisdom is  
in the Son of God, [ *1 Cor: 1: 24: Christ the po-*  
*wer of God, and the Wisdom of God. Col. 2: 3:*  
*in whom are hid all the treasures of wisdom and*  
*knowledge.* ] The essential Wisdom of God is  
the substance of God, of which this Question  
asks.

2. *What is the Essential Wisdom of God?*

The Essential Wisdom of God, is his most  
true and perfect knowledge of himself, and all  
creatures, and his ordering and disposing  
them



them in the most convenient manner, glory of his own Name, [ *Eph. 1. 11.* Acting to the purpose of him, who worketh things after the counsel of his own will.

*Q: 3. What is the first Property of God's Wisdom?*

*A:* The first Property is, He is only wise. [ *Rom. 16: 27.* To God only wise, be glory. And whatsoever wisdom is in Angels or men, is all derived and borrowed from God, but his wisdom is none, [ *Isa: 40. 14.* With whom took he counsel, who instructed him, and taught him in the path of judgement, and taught him knowledge, and shewed to him the way of understanding? ]

*Q. 4. What is the second Property of God's Wisdom?*

*A:* The second Property is, That he is incomprehensible in his Wisdom. [ *Rom. 11: 2.* O the depth of the riches both of the wisdom and knowledge of God! &c.

*Q 5: What is the third Property of the Wisdom of God?*

*A:* The third Property is, That God is perfectly wise, which no Creature, no not the highest Angels in heaven are, [ *Job. 4. 18.* And the angels he chargeth with folly. ]

*Q. 6. What is the most glorious and eminent discovery of the Wisdom of God?*

*A:* The most glorious Display of the Wisdom of God, was in the work of our Redeemer Jesus Christ, [ *Col: 2: 3.* In whom are hid the treasures of wisdom and knowledge, which no man hath seen, nor heard, nor hath entered into the mind of man, which God hath revealed unto us by his Spirit, 1: 4: Christ the wisdom of God.

*Q: 7: What is the first Instruction of God's Wisdom?*

A. The first Instruction is, That God is a fit  
 subject of our trust, dependance, and resignati-  
 on. [ *Isa: 30: 18.* And therefore will the Lord  
 wait, that he may be gracious unto you; and  
 therefore will he be exalted, that he may  
 have mercy upon you: for the Lord is a God  
 of judgement; blessed are all they that wait  
 upon him. ]

Q: 8: *What is the second Instruction from hence?*

A: The second Instruction is, That it is a  
 dangerous Arrogancy in the Creature, either to  
 ascribe unto God, and direct his Maker. [ *Job*  
*42: 22.* Shal any teach God knowledge? heing  
 judgeth those that are high. ] Or to quarrel  
 with his Providence, is not so fit and convenient  
 as they should be, [ *Job 40: 2:* Shal he that  
 contendeth with the Almighty, instruct him? he  
 that reproveth God, let him answer it.

Q: 9: *What is the third Instruction from it?*

A: That the People of God have much reason  
 to be quiet and encourage themselves, when craft-  
 y and subtile Enemies surround them; for  
 the foolishness of God is wiser than men *1 Cor.*  
*1: 25.*

Q: 10: *What is the fourth Instruction from God's  
 Wisdom?*

A: The fourth Instruction is, That the true  
 way to wisdom, is to be sensible of own folly,  
*1 Cor. 3. 18:* If any man among you seemeth  
 to be wise in this world, let him become a fool,  
 that he may be wise. ] And to apply our selves  
 to Prayer to God the Fountain of it, [ *Jam*  
*1: 5.* If any man lack wisdom, let him ask  
 of God. ]



**Q. 11:** *What is the last Instruction from VVisdom?*

**A:** That the study of Christ, and of the Scriptures, is to be preferred to all other studies of the world, [ *Col. 2: 3:* In whom are hid the treasures of wisdom and knowledge. ] the Scriptures contain all that wisdom which is for our Salvation, [ *1 Cor. 2: 7:* But we know the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory. ]

### Of God's Power.

**Q. 1:** **W***hat is the Power of God?*

**A:** An essential property of Nature, whereby he can do all things that he pleases to have done, [ *Jer: 32: 17:* Ah Lord God, behold thou hast made the heavens and the earth by thy great power, and stretched out thine arm, and there is nothing too hard for thee. ]

**Q. 2:** *What Evidences have we before our eyes of the Almighty Power of God?*

**A:** It appears in the Creation of the world [ *Rom: 1: 20:* For the invisible things of the world are clearly being understood by the things that are made, even his eternal power and godhead. ] And in the Sustentation, [ *Heb: 1: 3:* Who upholds all things by the word of his power. ]

**Q. 3:** *Did God's Power ever act its utmost?*

**A:** No: He can do more than ever he has done or ever will do, [ *Mat: 3: 9.* God is able to raise up children unto Abraham of these stones. ] *Mat: 26: 53.*

Q: 4: Are there not some things which God cannot do?

A: Yes, there are, but they are such things as inconsistent with his truth and holiness, [ Tit. 2. which God that cannot lye, 2 Tim. 2: He cannot deny himself.

Q: 5: What is the first thing inferred from God's Power?

A: That all the Creatures necessarily depend on him for what ability they have, and without the permission of the Supreme Power they can do us no hurt, [ John 19: 11. Thou couldest do me no power against me, except it were given thee from above. ]

Q: 6: What is the second Inference from hence?

A: That the Difficulties which lie in the way of the Promises, need to be no stumbling blocks to our Faith, [ Rom: 4: 20, 21: He staggered not at the promises through unbelief, being fully persuaded, that what he had promised, he was able also to perform.

Q: 7: What is the third Inference from this Attribute?

A. The Saints need not be scared at the greatness of their sufferings, their God can carry them through, [ Dan, 3: 17: Our God whom we serve, is able to deliver us from the burning fiery furnace.

Q: 8: What is the fourth Inference?

A: That the salvation of God's People is certain whatever their dangers be, being kept by this mighty power, [ 1 Pet: 1. 5: Who are kept by the power of God through faith to salvation.

Q: 9: What is the last Inference hence?



*A:* That the state of the damned is uncom-  
 ably miserable, their punishment proceed  
 from the glory of the Almighty, [ *2 Thes:*  
 Who shal be punished with everlasting de-  
 ction from the presence of the Lord, and  
 glory of his power. ]

*Of God's Holiness.*

*Quest. 1. HOW manifold is the Holiness of God?*

*A:* The Holiness of God  
 twofold communicable, or incommunicable.  
 Of his communicable Holiness the Apostle spe-  
 [ *Heb. 12: 10.* But he for our profit, that  
 might be partakers of his holiness. ] Of his  
 incommunicable Holiness that Scripture spe-  
 [ *1 Sam. 2: 2:* There is none holy as  
 Lord. ]

*Q: 2: What is the essential and incommunicable  
 holiness of God?*

*A.* It is the infinite purity of his Nature, wh-  
 by he delights in his own Holiness, and the  
 semblance of it in his Creatures, and hates  
 impurity, [ *Heb: 1: 13:* Thou art of purer  
 eyes than to behold evil, and canst not look  
 iniquity. ]

*Q: 3: What is the first Property of God's Holiness?*

*A.* He is essentially Holy. Holiness is not a  
 separable quality in God, as it is in Angels & men  
 but his Being & his Holiness are one thing.

*Q: 4: What is the second Property of God's Holiness?*

*A:* God is efficiently Holy, the Author  
 Fountain of all communicated Holiness, [ *1 Pet:*  
*20: 8.* I am the Lord which sanctifieth you

*Q: 5. What is the third Property?*

*A:*

Q. 1. That the Holiness of God, is the perfect  
and Pattern of Holiness, to all Creatures,  
Pet: 1: 16: Be ye holy, for I am holy.

Q. 6. *What is the first Instruction?*

A. That the holiest of men have cause to be  
shamed & humbled when they come before God,  
Isa. 6: 3, 5. And one cried unto another, say-  
ing, Holy, holy, holy is the Lord of hosts, the  
whole earth is full of his glory. Then said I, Wo  
unto me, for I am undone, because I am a man of  
unclean lips, &c. ]

Q. 7. *What is the second Instruction from God's  
Holiness?*

A. That there is no coming near to God  
without a Mediator; [for our God is a consuming  
fire. ]

Q. 8. *What is the third Instruction from God's Holiness?*

A. That Holiness is indispensibly necessary to  
those which shall dwell with him in heaven,  
Heb: 12. 14. And holiness, without which no  
man shall see the Lord. ]

Q. 9. *What is the fourth Instruction from hence?*

A. That the Gospel is of inestimable value, and  
is the instrument of conveying the Holiness of  
God to us, [ 2 Cor. 3: 18: But we all with o-  
pen face, beholding as in a glass the glory of the  
Lord, are changed into the same image, from  
glory to glory, even as by the spirit of the Lord.  
1 John 17: 17. Sanctify them through thy truth,  
thy word is truth. ]

Q. 10. *What is the last Instruction from God's Holiness?*

A. That all the despisers and scoffers of Ho-  
liness, are despisers of God; for Holiness is the  
very Nature of God, and in the Creature it is his  
represented Image.



Quest. 1. **W**hat is the Justice of God?

A. The Justice of God is the perfect rectitude and equity of his Nature, whereby he is just in himself, and in all his actions towards the Creatures, [ *Deut: 32: 4.* He is true, and his work is perfect: for all his ways are judgment; a God of truth, and without guile, just and right is he.

Q. 2: *What is the first Property of God's Justice?*

A. That it infinitely excels all human Justice in the perfection of it. No Creature can compare in Justice with God, [ *Job: 9: 2.* Shall man be just with God?

Q. 3. *What is the second Property of God's Justice?*

A: That he is universally righteous in all his administrations in the world, [ *Psal. 145.* The Lord is righteous in all his ways, and in all his works.

Q: 4: *What was the greatest Demonstration of the Justice of God, that ever was given to the world?*

A. The greatest evidence that ever was given of the Justice of God, was in his exacting satisfaction for our sins upon Christ, [ *Rom: 25, 26.* Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus. *Rom: 8: 32.* spared not his own Son, but delivered him up for us all. ]

Q. 5. *What is the second Discovery of God's Ju-*

A. The second Discovery of the Justice of God is the eternal punishment of Sin in Hell upon those that do not repent, and come to Christ by Faith in this world, [ *Rom. 2: 5.* But after thy hardness and impenitent heart, treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous judgement of God.

Q. 6. *What is the third Evidence of God's Justice?*

A. The third Evidence of the Justice of God, is making good all the mercies he hath promised to Believers exactly to a title, [ *1 John 1. 19.* We confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, *2 Tim. 4. 8.* Henceforth, there is laid up for me a crown of righteousness, which the Lord the righteous judge will give me at that

Q. 7. *What is the first Inference from God's Justice?*

A. That Sinners have no cause to complain of God's Judgments, tho' they be never so terrible or durable, [ *Rom. 2: 5.* But after thy hardness and impenitent heart, treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous judgment of God.

Q. 8. *What is the second Inference from God's Justice?*

A. That without doubt there is a Judgment to come in the next Life, otherwise God would not have the glory of his Justice, [ *Eccles. 3. 16,* I saw under the sun the place of judge-



ment, that wickedness was there: and the  
of righteousness, that iniquity was there  
in mine heart, God shal judge the right  
and the wicked. ]

Q. 9. *What is the third Inference from God's Justice ?*

A. That penitent and believing Sinners  
not doubt of the forgivenness of their  
1 John 1. 9. *If we confess our sins he is faithful  
just to forgive us our sins, and to cleanse us from  
unrighteousness.*

Q. 10. *What is the last Inference from it ?*

A. The last Inference is, That meekness  
patience under Afflictions, is our unques-  
tionable Duty ; and murmuring against God  
great Sin and Evil, [ Lam. 3: 39. *When  
doth a living man complain, a man for the  
punishment of his sins ?* ]

### Of God's Goodness.

Q. 1. **W**hat is the Goodness of God ?

A. It is an essential Property  
of his Nature, whereby he is absolutely  
perfectly good in himself, and the Fountain  
all communicated goodness to the Creature  
119: 68. *Thou art good, and dost good,  
me thy statutes.*

Q. 2. *How doth the Goodness of God differ  
from the Mercy of God ?*

A: It differs in its Objects ; for Misery  
Object of Mercy, but Goodness extends  
Creatures that are happy, as well as mis-  
as the Angels, Psal: 145 9. *The Lord is good  
and his tender mercies are over all his works.*

Q: 3. *What is the first Property of God's Goodness?*

A: That all his other Attributes flow out of it their Fountain; the other Acts of God are the Effluxes of his Goodness, [ *Exod. 33. 19.* and he said, I will make all my goodness pass before thee, and I will proclaim the Name of the Lord before thee; and I will be gracious to whom I will be gracious, and will shew mercy to whom I will shew mercy. *Exod. 34, 6.* And the Lord said by before him, and proclaimed, The Lord God, merciful and gracious, slow to anger, and abundant in goodness and truth. ]

Q: 5. *What is the second Property of the Divine Goodness?*

A: That it is supreme, & perfect in it self, so the goodness of no Creature is or can be, *Luk. 16. None is good save one, and that is God; & consequently above all additions from the Creature, Luk. 16. 2: O my soul, thou hast said unto the Lord, Goodness extendeth not unto thee.*

Q: 5. *What is the third Property of God's Goodness?*

A: That it is communicative with pleasure & delight to the Creature: No Mother draws out her Breast to an hungry Child with more pleasure than God doth his Goodness to the Saints, *Psalm 145. 9. The Lord is good to all, and his tender mercies are over all his works.*

Q: 6: *In what Acts hath God first manifested his Goodness?*

A: He hath manifested it in the creation and Government of the World, *Psal. 104: 24. O how manifold are thy works! in wisdom hast thou made them all.*



*Q. 7. What was the principal work in which God hath manifested his Goodness to men?*

*A.* The principal manifestation of God's Goodness, was in the Work of Redemption by Christ [ *Rom: 5. 8.* God commended his love to us, in that while we were yet sinners, Christ died for us, *1 John 4. 8, 9.* In this was manifested the love of God towards us, because God sent his only begotten Son into the world, that we might live through him.

*Q. 8. But are not the Judgments of God on the wicked, and his Afflictions on the Saints, impositions of his goodness?*

*A.* No, It is the property of Goodness to reward and punish Evil in the impenitent, [ *Ex. 34. 6.* Keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that by no means clear the guilty, &c. And the Afflictions of the Saints flow from his Goodness, and end in their true and eternal good, [ *Heb. 12. 6.* For whom the Lord loveth, he chasteneth and scourgeth every son whom he receiveth. *119: 71.* It is good for me that I have been afflicted, that I might learn thy statutes.

*Q. 9. What may we infer from the Goodness of God?*

*A.* The first thing is, that Sin hath made our natures base, & disingenuous, in that we take no notice of his Goodness, *Isa. 1: 3.* The ox knoweth his owner, & the ass his masters crib; but Israel hath not known, my people doth not consider; they have not known the design of it, *Rom: 2. 4.* Not knowing the goodness of God leadeth thee to repentance.

*Q. 10. What is the second Inference from the Goodness of God?*

A. That therefore God is the fittest Object of delight & love, & of our trust & confidence.

) Of our delight & love, *Pf. 116. 1.* I love the Lord, because he hath heard my voice, & my supplication. ( . ) Of our Trust & Confidence, *Pfal. 8.* O taste and see that the Lord is good; blessed is the man that trusteth in him.

Q. 11: *What is the Third Inference from God's Goodness?*

A: That Christians should imitate God in his goodness in charity to our Enemies, *Mat. 5: 44, 45.* But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use you, & persecute you, that ye may be the Children of your Father which is in heaven ]

Q: 12. *What is the Last Inference from God's Goodness?*

A. That Christians have great encouragement to go to God for pardon in case of sin, [ *Pfal. 10. 4.* But there is forgiveness with thee, that thou mayest be feared ; ] and for refuge in dangers, *Nahum 1: 7.* The Lord is good, a strong hold in the day of trouble; he knoweth them that trust in him.

Of God's Truth.

Quest. 1: **W**HAT is the truth of God?

A. It is an Essential Property of his Nature, whereby he is perfectly faithful in himself, and in all that he hath spoken *Psalm: 32. 4.* He is the rock, his work is perfect, for all his ways are judgment; a God of truth, and without iniquity; just and right is he, *Pfal.*



*Pfal: 119. 142. Thy righteousness is an ever  
righteousness, and thy Law is the truth.*

*Q: 2. What is the first Property of Divine*

*A. The first Property of it is, That it is eff  
and necessary to God; He cannot lie, Tit. 1*

*Q. 3. What is the second Property of it ?*

*A. The second Property is, That it is  
lasting, and abiding to all Generations. [*  
*100: 5. For the Lord is good, his mercy*  
*verlasting, and his truth endureth to all g*  
*ations. Isa. 25. 1. O Lord thou art my G*  
*will exalt thee ——— thy counsels of old*  
*faithfulness and truth. ]*

*Q. 4. What is the third Property of Divine T*

*A. The third Property is, that he is uni  
ally true in all his Words and Works. ( 1  
all his Words, John 17. 17: Thy word is t  
( 2. ) In all his Works, Psal: 25: 10. Al  
paths of the Lord art mercy and truth, unto  
as keep his covenant.*

*Q: 5. What is the first Lesson from God's T  
to be learnt ?*

*A: That truth and sincerity of heart is  
which is most suitable and pleasing to God,  
51. 6. Behold thou desirest truth in the inward p*

*Q. 6. What is the second Lesson from God's T*

*A: That whatever God hath foretold,  
assuredly come to pass, and be fulfilled in  
time, [ Josh. 23: 14. Not one thing hath  
ed of all the good things which the Lord  
God spake concerning you ; all are come to  
unto you, and not one thing hath failed th  
of. ]*

*Q: 7. What is the third Lesson from the T  
of God ?*

*A.*

Q. That a Promise from God, is full security  
 the Faith of his People, and thy may look  
 on it as good as a mercy in hand, Heb: 10.  
*For he is faithful that promised.*

Q. 8. What is the fourth Lesson from God's Truth?

A. That whatever God hath threatned in his  
 word against Sinners, shal surely come upon  
 them except they repent, [ Zech. 1. 6. But my  
 words and my statutes, which I commanded my  
 servants the prophets, did they not take hold of  
 their fathers? and they returned, and said, Like  
 the Lord of hosts thought to do unto us, accor-  
 ding to our ways, and according to our doings,  
 hath he dealt with us. Ezek: 12: 27, 28. The  
 word which I have spoken shal be done, faith  
 the Lord God.

Q. 9: What is the fifth Lesson from God's Truth?

A. That Falshood In Words and Actions, is  
 contrary to God's Nature, and abhorred by him,  
 John 8: 44: *Ye are of your father the devil, and the  
 works of your father ye will do: he was a murderer  
 from the beginning, and abode not in the truth, be-  
 cause there is no truth in him. When he speaketh a lie,  
 he speaketh of his own; for he is a liar, and the father*

Q. 10: What is the last Lesson from God's Truth?

A. The day of judgment will rightly & justly  
 try every man's condition Rom: 2: 2: *But we are  
 that the judgment of God is according to truth,  
 against them which commit such things.*

### Of One God.

**BE there more Gods than one?**

A. There is but one only, the living  
 true God.

Q. 1.



*Q: 1. How doth it appear that there is but one God?*

A: It is evident from Scripture there is but one God, Deut. 6: 4. Hear, O Israel, the Lord our God is one Lord. Jer. 10: 10: But thou art the true God, he is the living God, and an everlasting King; and as Scripture alloweth no more, so reason will allow no more.

*Q: 2. Why will Reason allow no more but one God?*

A. Because God is the First being, Rom. 11. Saying, I am alpha and omega. the first and the last; and there can be but one first Being. God is the most perfect and excellent Being. Psal: 61: 19. Thy righteousness also, O Lord, is very high, who hath done great things. O Lord, who is like unto thee? And there can be but one most perfect and excellent Being.

*Q: 3. But doth not the Scripture say, in 1 Cor. 8: 5. That there are gods many, and lords many?*

A: Yes, there are many in Title, and many in Opinion, but one only in Truth, Jer. 10: 10. But the Lord is the true God, he is the living God, and an everlasting king.

*Q: 4. Why is he called the true God?*

A: To distinguish him from the Idol gods, and false gods of the Heathens, 1 Thes. 1. 9. He hath turned to God from idols, to serve the living and true God. Acts 14. 15: We preach unto you, that ye should turn from these vain things unto the living God, which made heaven and earth, and the sea, and all things therein.

*Q: 5. Why is he called the living God?*

Because all Life, natural, spiritual, and eternal, is in him, and from him only : 1<sup>st</sup>, Natural Life, [ *Acts* 17: 28. For in him we live, move, and have our being. 2<sup>dly</sup>, Spiritual Life, *Eph.* 2. 1: You hath he quickned, were dead in trespasses and sins. 3<sup>dly</sup>, Eternal Life in Glory, *Col.* 3: 5: When Christ is our life shall appear, then shall ye also appear with him in glory.

6: *What is the first Instruction from hence ?*

If but One God, then all his Children should be of one heart, having one and the same Father [ *Eph.* 4: 5, 6. One Lord, one faith, one baptism. One God and Father of all who is above and through all, and in you all. ]

7: *What is the second Inference from hence ?*

That it is Idolatry to perform Worship any other but God only, [ *Psal.* 86: 9, 10: Nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorify thy name: For thou art great, and doest wondrous things, thou art God, ]

8. *What is the third Inference from it ?*

That our supreme love is due to God only, and it's very sinful to place it on any other, *Deut.* 6: 4, 5. Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy might. ]

9: *What is the Fourth Inference from God's ?*

That God only must have the reliance, and dependence of our Souls, *Jer.* 17: 5, 7. Thus saith the Lord



the Lord, Cursed be the man that trusteth in his own strength, that maketh flesh his arm, and his heart departeth from the Lord. Blessed be the man that trusteth in the Lord, and whose hope is in the Lord is. ]

*Q: 10: What is the Last Inference from*

*A:* That we have great cause to be thankful for the Gospel, which discovers the only true God to us, and that we are not as the Heathen worshipping many and false Gods, [ 1 Cor. 8: 6: For though there be that are called gods, whether in heaven or in earth, as there are many, and lords many; but to us there is one God, the father of whom are all things, we live in him; and one Lord Jesus Christ, by whom are all things, and we by him. ]

### Of three Persons in the Godhead.

*Q. 6: How many Persons are there in the Godhead?*

*A:* There are three Persons in the Godhead, the Father, the Son, and the Holy Ghost; these three are one God, the same in substance, equal in Power and Glory.

*Q: 1: What mean you by the word Godhead?*

*A:* It is the Nature, Essence, or Being of God as the Apostle speaks; [ Acts 17: 23:asmuch then as we are the offspring of God, ought not to think that the Godhead is like unto gold, or silver, or stone, graven by mans device.

*Q: 2: What is a Person in the Godhead?*

*A:* It is the Godhead distinguished by several Properties; each person having his

*Of three Persons in the Godhead.*

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nal Properties, Heb: 1: 3: *Who being the  
ness of his glory, and the express image of his  
, upholding all things by the word of his po-*

3: *How doth it appear there are three Persons,  
more?*

*First, From Christ's Baptism, [Mat. 3: 16,  
and Jesus when he was baptized, went up  
away out of the water, and lo, the hea-  
were opened unto him, and he saw the  
of God descending like a dove, and light-  
on him, and lo a voice from heaven say-  
This is my beloved Son in whom I am well  
d.*

4: *How else, in the second place, doth it appear?*

*From the Institution of our Baptism, Mat.*

9: *Go ye therefore, teach all nations, baptiz-  
in the name of the father, of the son, and  
boly ghost.*

5: *What is the third Proof from Scripture?*

*From the Apostolical Benediction, 2 Cor:*

4: *The grace of our Lord Jesus Christ, and  
of God, and the communion of the Holy Ghost,  
b you all, Amen. Where three distinct  
gs are wisht, from three divine persons  
Godhead; Grace from Christ, Love  
the Father, and Communion with the Spi-*

6: *What farther evidence is there of it in the  
ure?*

*m plain, positive assertions of the Scripture  
ng, First, A Trinity of Persons. Secondly, A  
of Essence, 1 Jon: 5: 7. For there are three that  
cord in heaven, the father, the word, & the ho-  
st, and these three are one.*

Q. 7



36 *Of three Persons in the Godhead.*

*Q: 7. What is the first Instruction from the*

*A.* That the Doctrine of the Gospel concerning Christ, is fully confirmed and ratified by three witnesses from Heaven, who are above all exceptions, [ *1 John 5: 7.* For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost ]

*Q. 8. What is the second Instruction from the*

*A.* Hence we learn the true order and manner of worshipping God in the Son, *John 14: 26.* Whatsoever ye shall ask the Father in my Name, he will give it you. And by the Spirit, *Eph. 6: 18.* Praying always, with all prayer and supplication in the Spirit.

*Q. 9: What is the third Instruction from the Trinity?*

*A:* That the Covenant of Grace conveyeth the portion to Believers, in making over all things to them, [ *Jer. 31: 33.* But this is the covenant that I will make with the house of Israel after those days, saith the Lord I will put my law in their inward parts, and will write it in their hearts, and I will be their God, and they shall be my people. ]

*Q: 10. What is the fourth Instruction from the Trinity?*

*A:* That as it is the duty of all the Saints to give distinct glory to the three persons of the Godhead; so it will be a special part of the blessedness in Heaven, to contemplate the distinct benefits received from them all, [ *1 Cor. 13: 5.* And from Jesus Christ, who is the Head of the Church, the witness, & the first begotten of the dead, the Prince of the Kings of the Earth; unto him

us, and washed us from our sins in his own

Of God's Decrees,

**W**hat are the Decrees of God?

A: The Decrees of God are his eternal purpose according to the counsel of his will whereby for his own glory he hath fore-ordained whatsoever comes to pass.

1. *What things are Decreed of God?*

All things whatsoever come to pass over which thou hast dominion, [ *Eph: 1: 11: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.* ]

2. *what is the end of God's Decrees?*

The Glory of his own Name, *Eph. 1: 11,* Who worketh all things according to the counsel of his own will, that we should be to the praise of his glory who first trusted in Christ.

3: *But there are some evil things done in the world, do they fall under God's Decree?*

Though God doth neither approve them, nor necessitate men to commit them, yet he permit and suffer them to be done, and turn them to his own Glory, [ *Acts 13: 46. 28. For of a truth, against thy holy Jesus, whom thou hast anointed, both we Jews, and Pontius Pilate, with the Gentiles, and all the people of Israel are gathered together, to do whatsoever thy hand, and thy counsel hath determined before to be done. ]*

Q: 4.



*Q:4. who are the Objects of God's Special*

*A:* Angels and Men are the Objects Special Decrees, [ *1 Tim: 5: 21. I charge thee before God, and the Lord Jesus Christ, elect angels, that thou observe these things. Rom: 8: 33: Who shall lay any thing to the charge of God's elect? ]*

*Q:5: What is the first Property of God's*

*A:* That they are most wise Acts of in the depth of Wisdom and Counsel, [ *33: O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out? ]*

*Q:6: What is the second Property of God's*

*A:* The Decrees of God are most free, [ *ing from the meer pleasure of his Will, 18: Therefore hath he mercy on whom he will have mercy, and whom he will he hardneth. ]*

*Q. 7. what is the third Property of God's*

*A:* They are most firm and stable, [ *19: Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his, Zech: 6: 1. ]*

*Q:8: What is the fourth Property of God's*

*A:* They are eternal, and before all time, [ *15: 18: Known unto God, are all his works before the beginning of the world. ]*

*Q: 9: what is the fifth Property of God's*

*A:* They are most pure, and altogether unspotted of sin, [ *1 Joh: 1:5: This is the light which we heard of him, and declared unto you, That God is light, and in him is no darkness at all. ]*

*What is the first Instruction from God's Decrees?*  
 That we ought to ascribe nothing to Chance,  
 the appointment or providence of God,  
 16: 33: *The lot is cast into the lap, but the  
 disposing thereof is of the Lord.*

*11: What is the second Instruction from God's  
 es?*

That God's hand is to be acknowledged in  
 greatest Afflictions that befall us, 2 Sam 16;  
 And David said to Abishai, and to all his ser-  
 vants, Behold, my son which came forth of my bo-  
 som seeketh my life, how much more now may this  
 man do it? let him alone, and let him curse,  
 for the Lord hath bidden him.

*12: What is the last Instruction from God's  
 es?*

That we ought to be thankful to God for  
 the good, and patient under all the evils that  
 befall us, [ Job 2: 10: Shal we receive good  
 of the hand of God, and shal we not receive  
 evil? ]

## **H**ow doth God Execute his De- crees?

God Executeth his Decrees in the works  
 of Creation and Providence.

### Of the Creation.

**W**hat are the Works of Creation?

A. The Work of Creation is, Gods  
 bringing all things of nothing, by the Word of his  
 power, in the space of Six Days, & all very good.

*1: What is it to create?*

To create, is to give a Being to that which  
 had



had no Beeing; or to bring something out of nothing, [ *Heb: 11: 71: Through Faith we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things that do appear.* ]

*Q: 2. How did God create the world?*

*A: By his infinite Power, exerted in his Word of Command. [ Psal. 33: 6, 9. By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth, for he spake, and it was done; he commanded, and it stood fast. ]*

*Q: 3: What Attributes of God shine forth in Creation?*

*A: The Wisdom of God shines forth gloriously, not only in their formation, but depending one upon another, [ *Psal: 104: 24. O Lord how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches.* ]*

*Q: 4: What may we learn from the Creation?*

*A: That God perfectly knows all that is in the Creature, he in never so secret, *Psal. 91: 9. Understand, O ye brutish among the people; and ye fools, when will ye be wise? that planted the ear, shall he not hear? He that formed the eye shall he not see?**

*Q: 5. What's the Second Instruction from Creation?*

*A: That God is the rightful owner of us and may do what he will with us, [ *Rom. 9: 20. Nay, but O man, who art thou that repliest against God? Shall the thing formed say to the one that formed it, why hast thou made me thus?* ]*

the potter power over the clay, of the same  
p to make one vessel to honour, and ano-  
to dishonour. ]

6. *What is the third instruction from the Cre-  
?*

7. That God only is the proper Object of  
rship, [ *Jer. 10. 11.* Thus shall he say unto  
n, the gods that have not made the heavens,  
the earth, even they shall perish from the  
h, and from under these heavens. ]

7. *What is the fourth instruction from hence ?*

8. That Christians should not fear the Power  
creatures, since they derive their Being and  
er from God, [ *Isa. 54. 16, 17.* Behold I  
e created the Smith that bloweth the coals  
e fire, that bringeth forth an instrument for  
work; and I have created the waster to de-  
y; no weapon that is formed against thee  
prosper. ]

8. *What is the fifth instruction hence ?*

9. That Atheism is a sin against Natural Light  
Reason, [ *Rom. 1. 20.* For the invisible things  
im from the creation of the world are clear-  
en, being understood by the things that are  
e, even his eternal power and God-head ;  
at they are without excuse. ]

9. *What is the sixth instruction from hence ?*

10. That Gods glory is the end of all Being,  
1. 16. For by him were all things created,  
are in heaven, and that are in the earth, vi-  
and invisible, whether they be thrones, or  
inions, or principalities, or power, all things  
created by him and for him. ]

10. *What is the seventh instruction hence ?*

C

A. That



A: That there is an unnatural re-  
 sia, smiting at him that made and  
 our Being, [ *Isa. 1. 2. I have*  
*and brought up children, and they ha-*  
*led against me. ]*

Q: 11: *What is the Eighth Instruction from*

A: That God can in a moment re-  
 save the Church, when at the lowest  
*65: 18: Behold I create Jerusalem a rejo-*  
*her people a joy.*

Q: 12: *What is the last Instruction from*

A: That it is easie with God to re-  
 jected Soul, [ *Isa. 57: 19: I create the*  
*the lips; Peace peace to him that is*  
*to him that is near, saith the Lord, and*  
*heal him. ]*

### Of Man's Creation.

Q. 10: **H**OW did God Create

A. God created Man male  
 after his own Image, in Knowledge, Right-  
 & Holiness, with dominion over the

Q: 1. *How did God create Man?*

A: God created Man in his own Im-  
*1: 27: So God created man in his own im-*  
*image of God created he him, male and*  
*created he them.*

Q: 2: *What is meant by the Image of*

A: Not a resemblance of God in a  
 shape or figure, but in holiness, [ *Eph.*  
*that ye put on that new man, where*  
*God is created in righteousness, and*  
*holiness. ]*

Q: 3: *In what Graces did Man resemble*

In such a knowledge of God himself, and  
creatures, which made him happy, [Col:  
3: And have put on the new man, which  
renewed in knowledge, after the image of  
that created him. ]

4. *In what other Graces did this Image consist ?*

In Righteousness as well as Holiness, *Ephes.*

And that ye put on that new man, which  
God is created in righteousness and true  
[ss.]

5. *What is the first Inference from hence ?*

The deplorable misery of the Fall, *Rom.*

Wherefore as by one man sin entered into the  
world, and death by sin, and so death passed upon  
all men, for that all have sinned.

6: *What is the second Instruction from hence ?*

The beauty of Holiness, which is the Im-  
age of God, and the excellency of Man, [Psal.

But to the saints that are in the earth,  
the excellent, in whom is all my de-

7: *What is the third Instruction from hence ?*

We have infinite cause to bless God for  
him, who repairs this lost Image in his People,  
[4: 23. And be renewed in the spirit of your

8: *What is the fourth Instruction from hence ?*

That the despisers of Holiness, are the de-  
spisers of God; for Holiness is God's Image.

9: *What's the fifth Instruction from hence ?*

The excellency of Sanctification, which  
is the Image of Satan, and draws the Im-  
age of God upon the Soul of man.



Q. 10. **W**hat are Gods Works of Providence?

A. Gods Works of Providence are holy, wise, and powerful preserving and governing all his Creatures, and all their Actions.

Q. 1. How doth it appear there is a divine Providence?

A. It appears by plain Scripture Testimony [ *Heb: 1: 3; Upholding all things by the word of his power. Col: 1: 17: By him all things consist, Luke 12. 6, 7. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. ]*

Q. 2. How else is Providence evidenced?

A. By Scripture Emblems, as *Jacobs Ladder* [ *Gen: 28: 12, 13: And he dreamed, and saw a ladder set upon the earth, and the top thereof reached to heaven: Behold the angels of God ascending and descending on it. ]* And *Ezekiels Wheels*, [ *Ezek: 1: 20: Whithersoever the spirit of the living creature was to go they went, thither was their spirit, & the wheels were lifted up over against them: the spirit of the living creature was in the wheels. ]*

Q. 3: What further Scripture evidence is there?

A. The sure accomplishment of Scripture Predictions, as *Israels Captivity*, and *Deliverance from Egypt and Babylon*; *Christs Incarnation*; *Rise and Ruine of the four Monarchies*, [ *Dan: 2: 31: Thou, O King, sawest, and behold, a great image whose brightness was excellent, stood before thee, and the form thereof was terrible. Dan: 7: 3: And these four great beasts came up from the sea, divers and terrible. ]*

4: *What is its first Act about the Creatures?*

It sustains, preserves, provides for them, [ *Psal: 145: 15, 16.* The eyes of all wait upon thee, and thou givest them their meat in due season; thou openest thine hand, and satisfiest the desire of every thing, ] and defendest them from danger, [ *Psal: 36: 6.* Thy righteousness is as the mountains, thy judgments are a great deep. O Lord, thou preservest man and beast. ]

5: *What is the second Act of Providence about the Creatures?*

It rules and governs the Creatures, and their Actions, [ *Psal: 66: 7.* He ruleth by his strength for ever, his eyes behold the nations; let the rebellious exalt themselves. ]

6: *How manifold is divine Providence?*

It is common and general over all, or special and peculiar to some men, [ *1 Tim: 4: 10.* Christ is the saviour of all men, especially of those that believe. ]

7: *How is Providence exercised about sinful men?*

In permitting them, [ *Acts 4: 16.* In restraining them, [ *Psal: 76: 10.* Surely the wrath of the Lord shall praise thee, and the remainder of the wrath shalt thou restrain. ] And over-ruling evil to good, [ *Gen: 50: 20.* But as for you, ye meant evil against me; but God meant it unto good, to bring to pass, as it is this day, to save people alive. ]

8: *What are the Properties of Providence?*

It is ( 1 ) Holy, [ *Psal: 145: 17.* The Lord is righteous in all his ways, and holy in all his works.



works. ( 2. ) *Wise*, [Psal. 104: 24. *how manifold are thy works ! in wisdom thou made them all.* ( 3. ) *Powerful*, [Psal. 35: *And all the Inhabitants of the earth reputed as nothing; and he doth according to his will in the army of heaven , and among the inhabitants of the earth ; and none can stay his hand , or say to him , What wilt thou do ?*

Q: 9. *What is the first Instruction from this ?*

A. That God's People are safe amidst all Enemies and Dangers, 2 Chron. 16: 9. *For the eyes of the Lord run to and fro throughout the earth, to shew himself strong in the behalf of them whose hearts are perfect towards him.*

Q: 10: *What is the second Instruction ?*

A: That Prayer is the best Expedient for the Prosperity and success of our lawful Affairs, [Psal. 145. 18. *The Lord is nigh unto all that call upon him, to all that call upon him in truth.* ]

Q. 11: *What is the third Instruction from this ?*

A. That God's People should rest quiet in the care of his Providence for them in all straits, [Mat. 6. 26. *Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ?*

Q. 12. *What is the last instruction from this ?*

A: That it is no small Priviledge to be called Children of God, and the Members of his Church, for all is ordered for their eternal good, [1 Cor. 1. 22, 23. *And hath put all things under his feet , and gave him to be head of the Church,*

to the church, which is his body, the fullness of him that filleth all in all.

Of the Covenant of Works.

**W**hat special Act of Providence did God exercise towards Man in that estate wherein he was created?

When God had created Man, he entered into a Covenant of Life with him, upon condition of perfect Obedience, forbidding him to eat of the forbidden Tree of Knowledge of Good and Evil, upon pain of death.

*Q. What was God's Covenant with Adam before the Fall?*

*A. It was to give Life and Happiness upon condition of perfect personal Obedience, [ Gal: 3: 12. The law is not of faith; but, The man that doth obey, shall live in them. ]*

*Q. 2. Was this Covenant made only with Adam, and his Posterity?*

*A. It was made with him, and all his Posterity, descending in the ordinary way of generation from him, Rom. 5. 12. Wherefore as by one man sin entered into the world, and death by sin; and death passed upon all men, for that all have sinned. Ver 4. and 18. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the first of him that was to come: Therefore as by the disobedience of one, judgment came upon all men to condemnation; even so by the righteousness of one, free gifts came upon all men unto justification of life.*

*Q. 3. Was Adam able to perform the Obedience required of him in that Covenant?*



A: Yes; for he was made upright, [*Ecc* God made man upright, but they have put out themselves many inventions. ]

Q: 4: *Had this covenant any Mediator?*

A: No, he neither had, nor needeth any mediator for satisfaction; because no sin was in nor intercession, for he wanted nothing.

Q: 5: *Did this Covenant admit of no repentance nor accept any short endeavours?*

A: No, it did not; but sentenceth and condemneth the transgressors of it, for the least breach [*Gal: 3: 10: Cursed is every one that continueth not in all things which are written in the book of the law to do them.* ]

Q: 6: *How was the threatening fulfilled, of death in the day he eat, seeing he lived 930 years?*

A: He died spiritually that day; and the execution of the sentence on his body was respited in order to posterity, yet then his body received the death wound, of which afterward he died.

Q: 7: *What is the first inference from the Covenant?*

A: Miserable are all they that grow on the natural root of the first Adam, [*Gal: 4: 21, Tell me, ye that desire to be under the law, Do ye not hear the law? for it is written, Abraham had two sons, the one by a Bond-woman, the other by a Free-woman.* ]

Q: 8: *What is the second inference?*

A: That God is just in all the punishments and miseries that came upon Man, yea, Infants that never sinned after his similitude, [*Rom: 5: 14: Nevertheless death reigned from Adam*

es, even over them that had not sinned after  
similitude of Adams transgression.]

9: *What is the third inference?*

The glorious priviledge of believers, who  
under a better covenant, establisht upon bet-  
promises, [ *Heb: 8: 6: But now hath he obtai-*  
a more excellent ministry, by how much al-  
e is the Mediator of a better covenant, which  
stabilisht upon better promises. ]

10: *What is the last inference?*

That we should pity the unregenerate, e-  
specially our own among them; and labour to  
at them in the second Adam.

Of the Fall of Man.

3: **D**Id our first Parents continue in  
the estate wherein they were cre-

Our first Parents being left to the freedom  
their own will, fell from the estate wherein  
were created, by sinning against God.

1: *How doth it appear that man is fallen?*

By the Scripture History, an account of it in  
3: 6, 7: *And when the woman saw that the tree was*  
*for food, and that it was pleasant to the eyes, and a*  
*to be desired to make one wise, she took of the fruit*  
*of, and did eat, and gave also to her husband with*  
*and he did eat. And the eyes of them both were ope-*  
*and they knew that they were naked, and they sew-*  
*leaves together, and made themselves aprons, and*  
*heard the voice of the Lord God walking in the gar-*  
*in the cool of the day, & Adam & his wife hid them-*  
*s from the presence of the Lord God, amongst the*  
*of the garden. And the sad experience we all*



have of it in our own selves, [ Rom: 5. 12. Therefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.

Q: 2: *How could man fall since he was made upright?*

A. Though he was upright, yet his will was mutable; and by abusing that liberty, he [ Eccles. 7: 29. Lo this only have I found, that God hath made man upright, but they have sought out many inventions.

Q: 3: *How did God leave him to abuse the liberty of his will?*

A: Not by inclining him to abuse it; but by withholding that further grace which he was way obliged to continue to him.

Q: 4: *Did the will of man lose its liberty by the Fall?*

A. Yes, it did, & is so wounded, that it cannot be without preventing and regenerating grace. It put forth one spiritual and saving act, Eph. 2. 8, 9. For by grace are ye saved, through faith, not of ourselves, it is the gift of God, Not of works, lest any man should boast; for we are all his workmanship, created in Christ Jesus unto good works, &c.

Q: 5. *What was the aggravation of Adam's sin?*

A: It was aggravated in his being a pure innocent person, so newly placed in a state of Happiness and Liberty.

Q: 6. *What is the first Inference from the Fall?*

A: That the best Creature left to us cannot be long safe; as the Angels, and Adam. [ Gen. 3. 22. Nevertheless man being in the image of God, he created him in his own image, male and female he created them.

th not, he is like the beast that perish. ]

7: *What is the second Inference?*

That since man could not be his own keep-  
er can be much less his own Saviour, [ 2 Cor.

Not that we are sufficient of our selves to  
do any thing as of our selves but our suffici-  
ency is of God. ]

8: *What is the third Inference?*

That it is impossible for the covenant of  
works to justify any one, [ Rom: 3: 20: There-  
by the deeds of the law there shall no flesh  
be justified in his sight, Rom: 8: 3: For what  
the law could not do, in that it was weak through  
flesh; God sending his own son, in the  
likeness of sinful flesh, and for sin, condemned  
in the flesh. ]

9: *What is the last Inference?*

What cause have we to bless God for Christ  
who recovered us when the Fall left us helpless?  
Rom: 5: 6: For when we were yet without  
strength, in due time Christ died for the un-  
godly. ]

Of Sin.

4. **VV**hat is Sin?

A: Sin is any want of confor-  
mity unto, or transgression of the law of God.

1: *What is meant by the Law?*

The Commands and Rules flowing from  
God's Sovereignty, whereby his will is manifest-  
ed and the Creature bound to Obedience.

2: *Where is this Law written?*

It is written either in the Heart, [ Rom: 2: 15:  
which shews the work of the law written in their  
hearts,



hearts, which we call the law of nature: Or the Bible, which we call the written Moral Law.

Q: 3: *What conformity is due to this law of nature?*

A: A twofold conformity is due to it. Internal, in our hearts. Secondly, External, in our lives; and the want of either is sin, [ 1 ] *Whosoever committeth sin, transgresseth all the law; for sin is the transgression of the law.*

Q: 4: *How doth it appear that the want of internal conformity is sin?*

A: Because the Law requires it, Mark 12:31. *And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; for this is the first commandment.* And condemns the want of it, Rom:7: *Wherefore say then? is the law sin? God forbid; for I had not known sin but by the law; for I had not known lust, except the law had said, thou shalt not covet.*

Q: 5: *Is nothing a sin but what is against Gods will?*

A: No, nothing can be a sin but what is contrary to Gods will, either expressly, or by consequence as is den in his word.

Q: 6: *Wherein lies the evil of transgressing the Law?*

A: The evil of sin principally lies in offering wrong done to God, whose sovereignty it labours to shake off, and despises his will, Ps:51:4: *Against thee, thee only have I sinned, and done this evil in thy sight.*

Q: 7: *What further evil is in sin?*

A: It highly wrongs the Sinners Soul, defiling, defiling, and damning it, Prov:1:10: *But he that sinneth against me, wrongeth his own soul: all they that hate me, love death.*

Q: 8: *What is the punishment of sin?*

8: *Wherein is the evil of sin manifested?*

It's manifested in the death of Christ, the  
s of Conscience, and torments of Hell.

9: *What course must the Sinner take to recover  
out of this misery?*

Repentance towards God, faith towards  
; and both evidenced by new obedience,

20: 21: Testifying both to the Jews, and  
to the Greeks, repentance towards God, and  
towards our Lord Jesus Christ. ]

10: *What may we infer from hence?*

That we have infinite cause to bless God  
Christ's satisfaction of the Law for our Sins.

Of the tree of Knowledge.

**W**hat is the sin whereby our first  
Parents fell from the estate  
in they were created?

The sin whereby our first Parents fell from  
estate wherein they were created, was their  
g the forbidden fruit.

1: *Why was this Tree called the Tree of Knowledge?*

Not from any natural efficacy it had to give  
ledge: but the knowledge he should have by  
g, or not eating, was experimental Know-  
e, (i.e.) Knowledge to his Sorrow.

2: *Why did God forbid him this Tree?*

First, For the discovery of his dominion  
man. Secondly, for the trial of his subjecti-  
ad obedience. Thirdly, for the aggravation  
s sin, if he should eat.

3: *What evil was there in eating of it?*

There was a twofold evil, the evil of sin,  
the evil of punishment, both very great.

Q: 4: *What*



*Q: 4. What was the Evil of Sin?*

*A: A threefold Evil of Sin. First, God, called disobedience, [ Rom. 5: 1 as by one mans disobedience many were sinners. 2dly, Against himself, Soul, Body & Estate. 3dly, Against his Posterity, [ 12. Wherefore as by one man sin entered the world, and death by sin, and so death upon all men, for that all men have sinned*

*Q: 5: What is the Evil of Punishment?*

*A: First Loss of God's Image. 2dly, of Conscience. 3dly, Sorrow on the Flesh. 4thly, Curse on the Creature. 5thly, Expulsion from Paradise. 6thly, Death both of Body & Soul.*

*Q: 6: What is the first instruction from it?*

*A: To take heed of small beginnings of Temptations, and resist it in the first motions, James 1: 6 Behold how great a matter a little fire kindled*

*Q: 6. What is the second Inference?*

*A: Not to hold a parley with the tempter. See 2 Cor. 11: 3: But I fear lest by any means as the serpent beguiled Eve, through his subtilty so your minds should be corrupted from the simplicity that is in Christ.*

*Q: 8: What is the third Inference?*

*A: That Satan's policy lies much in the use of his tempting instruments; as Eve & Peter*

*Q: 9: What is the fourth Inference?*

*A: A necessity of keeping strong guard over our Senses, Isa: 33: 15: That stopping his ears he shall not hear of blood, and shall shutteth his eyes from evil, he shall dwell on high, his place of defence shall be the munition of rocks.*

*Q: What is the fifth Inference?*

That Covenant-breaking is a heinous sin, God will punish, [ *Hos: 8: 1. He shall set an Eagle against the house of the Lord, because they have transgressed my covenant, and rebelled against my laws.* ]

*Q: What is the last Inference?*

That the corruption of our nature, is much inclined to desiring forbidden things, *Rom. 7: 7: What shall we say then? Is the law sin? God forbid: Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet.* ]

*Of the Fall of Adam, and ours in him.*

**D**ID all Mankind fall in Adam's first transgression?

The Covenant being made with Adam, not for himself, but for his posterity; all mankind descending from him by ordinary Generation, were tainted in him, and fell with him in his first transgression.

1. Did no man ever escape the sin of Adam?

Yes, The man Christ Jesus did, and he only, *1. 20. For such an high priest became us, who is harmless, undefiled, separate from sinners.*

2. Why was not Christ tainted with it?

Because he came into the world in an extraordinary way, *Mat. 1. 18. Now the birth of Jesus was on this wise, when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the holy Ghost.*

3. How doth it appear all others are tainted with it?



A: It appears by Scriptural-Testimony  
 5: 12: Wherefore as by one man sin entered  
 the world, and death by sin, and so death  
 upon all men, for that all have sinned.  
 experience of the best men, [ *Rom: 7: 2*  
 then a law, that when I would do good  
 present with me. ]

Q: 4. *How came all men to fall with Adam?*

A. Because all were included in Adam's  
 Covenant, as a Mans Covenant includes his  
 before they be born; or the Treason of the  
 affects his posterity.

Q: 5. *What infer you from hence?*

A. The stupendious wisdom of God in  
 Christ in our nature, and yet without the  
 taint of it, *1 Cor. 1. 24. Christ the wisdom*

Q: 6. *What is the second inference?*

A. Hence we learn the admirable love  
 in taking our nature, with all the sinfulness  
 thereof, [ *Rom. 8. 3. For what the law could*  
*do, in that it was weak through the flesh,*  
*condemning his own son in the likeness of sinful*  
*flesh, for sin condemned sin in the flesh. ]*

Q: 7. *What is the third inference?*

A: The necessity of our Union with Christ  
 order to our participation of his righteous  
 redemption, [ *1 Cor. 15. 22. For as in*  
*die, so in Christ shall all be made alive. ]*

Q: 8. *What is the fourth inference?*

A. Hence we learn that malignant and  
 nature of sin, in as much as one sin de  
 destroyed a whole world.

Q: 9. *What is the fifth Inference?*

A. That though all be not equally

eed, yet one sinner needs Christ as much  
her.

o. *What is the last inference?*

That no man hath any cause or reason to  
of the goodness of his nature, since the best  
y nature under the same sin and misery as  
st, Eph. 2. 3. *Among whom also we all had  
ersation in times past, in the lust of our flesh,  
g the desire of the flesh, and of the mind, and  
nature the children of wrath even as others.*

Of Original Sin.

**Q**uo what Estate did the Fall bring  
Mankind?

The Fall brought Mankind into an Estate  
and Misery.

8. *Wherein consists the sinfulness of  
Estate wherinto Man fell?*

The sinfulness of that Estate whereinto man  
nsists in the guilt of *Adams* first Sin, the  
original Righteousness, and the corrup-  
his whole Nature, which is commonly cal-  
original Sin; together with all actual  
essions which proceed from sin.

*How many sorts of Sin are all men under?*

All men are guilty before God of two  
f Sin; of Original, and Actual, [*Psal.*  
Behold, I was shapen in iniquity, and  
did my mother conceive me. *Eccl. 7. 20.*  
re is not a just man upon earth, that doth  
nd sinneth not.]

*How can we be guilty of Adams first Sin?*

We are guilty of it, because *Adam* sinned  
y as a single, but also as a publick Person  
and



and representative of all Mankind, [Rom. 5. 16, 17. But not as the offence; so also the free gift; for if through the offence of one man many be dead: much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many, and it was by one that sinned, so is the gift; where judgment was by one to condemnation.]

*Q. 3. How else came we under his guilt?*

*A.* We are guilty of his Sin by Generation, for we were in his loins; as treason stains the blood of the posterity, or the parents Lay the Children, [Ps. 51. 5. Behold I was shapen in iniquity, & in sin did my mother conceive me.]

*Q. 4. Wherein doth it consist?*

*A.* It consists in two things. First, In Corruption and enmity to that which is good, [Rom. 8. 7. In me, that is in my flesh, there dwelleth no good thing.] Secondly, proneness to that which is evil, [Rom. 7. 14. But I am carnal, subject unto sin.]

*Q. 5. Is this corruption of Nature in all men?*

*A.* Yes, in all meer men and women, not excepted, [Rom. 3. 10, & 13. As it is written, there is none righteous, no not one, for all have sinned, and come short of the glory of God.]

*Q. 6. In what part of our Nature doth this sin abide?*

*A.* It abides in the whole man, in every part of man, both Soul and Body, [Gen. 6. 5. God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.]

23. Now the God of peace sanctify you wholly, and I pray God your whole spirit, and

body, be preserved blameless unto the coming of the Lord Jesus Christ. ]

7. *How is the Body infected by it ?*

In the readiness of the bodily members to commit sin, and its temptations in the Soul, *1st. 3. 13, 14, 15.* Their throat is an open breach, with their tongues they have used deceit, the poison of asps is under their lip; whose mouth is full of cursing and bitterness, their feet swift to shed blood.

8. *What learn we from Original Sin ?*

To bear patiently the miseries we see on Children, and their death also without murmuring, [ *Rom. 5. 14.* Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression. ]

9. *What is the second Instruction ?*

It teaches us humility, and should be matter of confession and humiliation, when we sin carnally, [ *Psal. 51. 5.* Behold I was shapen in iniquity, and in sin did my mother conceive me. ]

10. *What is the third Instruction ?*

It should provoke parents to use their best diligence for the conversion of their Children, who draw sin from them.

11. *What is the last Instruction ?*

It teaches us the necessity of Regeneration, and should provoke us greatly to desire it.

*Of Man's Misery.*

19: **W**hat is the Misery of that Estate whereto Man fell ?

All Mankind, by their Fall, lost communion



nion with God, are under his wrath and curse, so made liable to all miseries in this life, to itself, and to the pains of Hell for ever.

*Q. 1. What communion had God with Man before the Fall?*

A. Man then enjoyed the gracious presence and favour of God with him, which was more than life.

*Q. 2. How doth it appear this was lost by the Fall?*

A. It appears by Scripture-testimony, that Adam lost it as to himself, Gen. 3. 8. And Adam and his wife hid themselves from the presence of the Lord, among the trees of the garden. And we in Eph. 2. 12. At that time ye were without Christ, being aliens from the common-wealth of Israel, and strangers from the covenants of promise, having no God and without God in the world.

*Q. 3. Was this the only misery that came by the Fall?*

A. No; Man did not only lose communion with God, but fell under his wrath and curse. [Eph. 2. 3. And were by nature children of wrath, even as others.]

*Q. 4. Doth the wrath and curse of God then extend to all Men?*

A. It lies on all the unregenerate in the world. [Gal. 3. 10. Cursed is every one that continueth not in all things which is written in the book of the law to do them.] But Believers are delivered from it by Christ, [1 Thes. 1. 10. Even to the glory of our Father, which delivered us from the wrath to come.]

*Q. 5. How are the miseries of Man by the Fall divided?*

A. They are divided into the miseries of this world, and of the world to come.

*Q. 6. What are the miseries of this world?*

6. *What are the miseries that come on them  
to this world?*

The miseries of Life; as Sicknes, Pain,  
Morty on the Body, Fear, Trouble, Sorrow on  
Mind, and at last Death it self, [ *Rom. 6. ult.*  
wages of sin is death. ]

7. *What are the miseries after this Life?*

The Pains and Torments of Hell for ever,  
9 17. The wicked shall be turned into hell. ]

8. *What are the Torments of hell?*

Pain of Loss, and Pain of Sense, Mat. 25. 41.  
Depart from me ye cursed into everlasting fire.

9. *What learn you from hence?*

The woful state of the Unconverted; mise-  
here, and miserable to Eternity.

10. *What else learn we hence?*

The great Salvation Believers have by  
Escaped from all this misery, [ *Heb. 2. 3.* How  
we escape, if we neglect so great salvation,  
which at the first began to be spoken by the  
Angels, and was confirmed unto us by them that  
heard him? ]

The Salvation of Gods Elect, and of the Co-  
venant of Grace.

Q. *Did God leaue all Mankind to pe-  
rish in the state of Sin and misery?*

God having out of his meer good pleasure  
in all Eternity, elected some to Everlasting  
Life, did enter into a Covenant of Grace, to de-  
liver them out of the estate of Sin and Misery  
to bring them into an estate of Salvation by  
his Redeemer.

Q. 1. *Are*



*Q. 1. Are some Persons chosen to Salvation, others left?*

*A:* Yes: God hath chosen some to Salvation, and passed by others, as the Scriptures see Rom. 8. 30. Moreover, whom he did predestinate, them he also called, And Jude ver. 4. For are certain men crept in unawares, who were before of old ordained to this condemnation, godly, &c.

*Q. 2: Did God chuse some, because he foreknew they would be better than others?*

*A:* No, God's choice was not on foreseen merit, but meerly of his Grace, and good pleasure of his Will. [ Eph. 1: 5, 6. Having predestinated us into the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, to the praise and glory of his grace,

*Q. 3. Is this Election of God made in time, according as men use their free-will, or from eternity?*

*A:* Election is an Eternal Act of God, before the world was, and depends not on Man's free-will, as appears from [ Eph. 1: 4. Having chosen us in him, before the foundation of the world, that we should be holy without blame before him in love. ]

*Q. 4: Shal all that be Elested, be called and saved?*

*A:* Yes: the Scripture is full & plain for this purpose. [ Eph. 1: 11. In whom we have obtained an inheritance, according to the purpose of his will, in whom we have obtained redemption through his blood, the washing of water by the word, that we should present ourselves to him a peculiar people, zealous of good works. ] [ Rom. 8: 30. Moreover, whom he predestinated, them he also called, &c.

*Q. 5: By whom are the Elest saved?*

*A:* By Christ the only Redeemer, Tit

After that the kindness and love of God our  
 Father towards man appeared, not by works  
 of righteousness, which we have done, but ac-  
 cording to his mercy he saved us by washing of  
 regeneration, and renewing of the holy ghost,  
 which he shed on us abundantly, through Jesus  
 Christ our Saviour. ]

6. *Is there no other way of Salvation but by*  
*Christ?*

No: no other way is revealed in Scripture,  
 as 4. 12. Neither is there Salvation in any  
 other; for there is none other name under hea-  
 ven given among men, whereby we must be sa-  
 ved.

7. *What learn you from Gods Election?*

What cause have we to admire Free-grace  
 or choice, who were no better than others,  
 as 2. 3. And were by nature children of  
 wrath, even as others. ]

8. *What is the second instruction?*

It teaches us Humility; we made not our-  
 selves to differ, but the Free-grace of God made  
 difference, [ 1 Cor. 4. 7. For who maketh  
 himself to differ from another? ]

9. *What is the third instruction?*

It teaches us diligence to make our Election  
 sure to our selves by our calling, [ 2 Pet. 1. 10.  
 Therefore the rather, brethren, give diligence  
 to make your calling and election sure. ]

10. *What is the fourth instruction?*

It is matter of comfort to Gods Elect, amidst  
 dangers in the world, [ 2 Tim. 2. 19. Neverthe-  
 less the foundation of God standeth sure, having  
 this seal, the Lord knoweth them that are his. ]



## Of the Covenant of Grace.

**Q. 1.** **W**hat is the Covenant of Grace?

**A.** It is a new Compact or agreement made with Sinners, out of mercy wherein God promiseth to be our God, we shall be his people, and to give everlasting life to all that believe in Christ, [ *Jer. 31.* this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be to them a God, and they shall be my people. ]

**Q. 2.** How doth this Covenant differ from the Covenant of Works?

**A.** They differ many ways, but principally in three things. *First*, The Covenant of Works hath a Mediator, the Covenant of Grace hath a Mediator, [ *Heb. 12. 24.* And to Jesus the Mediator of the new covenant. ] *Secondly*, In the former place was found for Repentance, In the latter God admits it, [ *Heb. 8. 10.* For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws in their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people. *Ver. 12.* For I will be merciful to their unrighteousness, and their iniquities and lawless deeds I will remember no more. ] *Thirdly*, In the former condition, the former requires exact Obedience, the latter, Faith and sincere Obedience, [ *16. 16.* He that believeth, and is baptized, shall be saved. ]

**Q. 3.** May a Sinner that hath no worthiness

*Q. Can man, be taken into the Covenant of Grace?*

Yes, he may; [ *Isa. 43:25. I, even I am  
that blotteth out thy transgressions for mine  
sake, and will not remember thy sins. This  
Covenant is not of Works, but of Grace, Rom.  
6: And if by grace, then it is no more of  
works; otherwise grace is no more grace. But if  
of works, then it is no more grace, other-  
work is no more work. ]*

*Q. Is the Covenant changeable, or an unchange-  
able Covenant?*

No, it is not changeable, but everlasting, and  
unchangeable for ever, [ *Isa: 54: 10. For the  
rains shall depart, and the hills be removed,  
thy kindness shall not depart from thee,  
nor shall the covenant of my peace be  
removed, saith the Lord, that hath mercy  
upon thee. ]*

*Q. 5: What are the principal things bestowed  
in the Covenant?*

God himself, and in and with him pardon  
and salvation, *Jer: 31. 33. I will be their God,  
and they shall be my people. ]*

*Q. Can no Sin be forgiven out of this Covenant?*

No, God pardons none out of this Covenant  
*Jer: 3: 18. But he that believeth not, is con-  
demned already. ]*

*Q. 7: What is the first Instruction hence?*

That stumblers and believing sinners have singu-  
lar support from this New Covenant, *1 John 2.  
I write unto you little children, because your sins  
are forgiven you for his names sake.*

*Q. 8: What is the second Instruction from hence?*

That 'tis the great concern of all men to  
D  
examine



examine whether they be in this Covenant  
[ 2 Cor: 13:5. Examine your selves, whether  
be in the faith ; prove your own selves  
ye not your own selves, how that Jesus  
in you, except ye be reprobates? ?

Q: 9. *What is the third instruction?*

A: See here the miserable state of the  
which have no interest in it Psal: 50  
unto the wicked, God saith, *What hast thou  
dec'are my statutes, or that thou shouldst  
covenant in thy mouth?*

Q: 10: *what is the last instruction?*

A: That Christians are obliged to walk  
ple in Covenant with God, 1 Pet. 2:  
*are a chosen generation, a royal priesthood  
nation, a peculiar people; that ye should  
the praises of him who hath called you out  
into his marvellous light.*

Of the only Redeemer.

Q. 21: **W**ho is the Redeemer  
Elect?

A: The Only Redeemer of God's  
the Lord Jesus Christ, who being the  
Son of God became Man, and so was,  
tinueth to be God and Man, in two di-  
tures, and one Person for ever.

Q. 1: *What doth the Name Redeemer*

A: It signifies one that frees another  
Captivity and Bondage, as Christ did  
28: *And to give his life a ransom for many*

Q: 2: *What was the misery from which  
livered us?*

A. A twofold Misery, viz. Sin and Hell  
[ Mat: 1:21. Thou shalt call his name

*Of the Only Redeemer.*

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save his people from their sins. 2dly, Hell  
.10. Even Jesus, who delivered us from  
th to come. ]

*How did Christ deliver us from this Misery?*  
1st, by Price. Secondly, by Power. by Price,  
1:18, 19. Ye are not redeemed with silver  
d, from your vain conversation received  
tion from your fathers: But with the pre-  
ood of Christ, as of a lamb without blem-  
d without spot. By Power, Col: 1. 13. Who  
livered us from the power of darkness,  
h translated us into the kingdom of his  
n. ]

*When was the Redemption wrought by Christ?*  
It was decreed from Eternity; it was act-  
wrought on the Cross, [ Col: 1: 20: And  
g made peace through the blood of his  
by him to reconcile all things unto him-  
him, I say, whether they be things in  
or things in heaven. ]

*How then could they be redeemed that died*

ough Christ's blood was actually shed af-  
Old Testament Believers died, yet the  
of Christ's death extends to them as well  
Heb. 11: 39, 40: And these all having ob-  
a good report through faith, received not  
mise, God having provided some better  
d us, that they without us should not be  
perfect ]

*Why would not God deliver us without such  
ner?*

ause it was not so much for the honour of  
ce, [ Rom: 3: 25, 26. Whom God hath



set forth to be a propitiation, through his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness; that he might be just, and the justifier of him that believeth in Jesus. ]

*Q: 7. What is the first instruction hence?*

*A:* That all that are out of Christ are in miserable Bondage and Captivity, [ If the Son therefore shall make you free, ye shall be free indeed. ]

*Q: 8: What is the second instruction?*

*A:* Hence see the heinous Nature of Sin, which required such a price to satisfy for it, 1 Pet. 1:18. We were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot. ]

*Q. 9: What is the third inference from hence?*

*A:* The wonderful love of Christ in redeeming us at such a rate, [ Rev. 1:5: Who hath washed us from our sins, in his own blood. ]

*Q: 10: What is the last Instruction?*

*A.* This strongly obligeth us to attain holiness, [ 1 Cor: 6: 20. For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are Gods. ]

### Of Christ's Incarnation.

*Q. 22: HOW did Christ being the Son of God, become man?*

*A.* Christ the Son of God became man, by taking to himself a true Body, and a true Soul, and

soul, being conceived by the power of the  
ghost, in the womb of the Virgin Mary, and  
of her yet without Sin.

*1. Who is the only Redeemer of God's Elect?*

The Lord Jesus Christ is the only Redeem-  
er, and there is no other Redeemer besides him,

*4: 12.* Neither is there salvation in any  
other, for there is none other Name, under hea-  
ven among men, whereby we must be saved

*2: How is he the Son of God, or can be, as no  
other?*

He is the Son of God by Nature from all  
eternity, and so no Angel or Saints, [ *Heb: 1.*  
unto which of the angels said he at any  
time, Thou art my Son, this day have I begot-  
ten thee. ]

*Why was it necessary he should become man?*

That he might be capable to suffer Death  
in our room, [ *Heb. 2: 16, 17:* For verily he  
put on him the nature of angels, but he  
did not take him the seed of Abraham. Wherefore  
in all things it behoved him to be made like  
his brethren, that he might be a merci-  
ful faithful high priest, in things per-  
taining to God, to make reconciliation for the  
unjust of the people. ]

*Why must the Redeemer be God as well as Man?*

Because the blood of a meer man could not  
redeem us, [ *Acts 20: 28.* Feed the  
Church of God, which he hath purchased with  
his blood. ]

*5: Do these two Natures make two Per-*

*sons?* No; the Humane Nature is united to the



Second Person; and subsists in union with  
 1: 14: And the Word was made flesh,  
 among us, and we beheld his glory,  
 as of the only begotten of the Father, full  
 of grace and truth. ]

Q: 6. *Was the Union only for a time?*

A: No, it continues and abides for ever.  
 7:24: But this man, because he continues  
 hath an unchangeable priesthood.

Q. 7. *What is the first instruction hence?*

A: Hence we learn the transcendence  
 of God to poor Sinners, [ *John 3:16.* God  
 so loved the world, that he gave his only begotten  
 Son, that whosoever believeth on him should not  
 perish, but have everlasting life.

Q: 8. *What is the second Instruction?*

A: Hence we learn the matchless love  
 of God, that he should stoop to such a condition  
 for us. *2 Cor. 8.9.* For ye know the grace of  
 our Lord Jesus Christ, that though he was rich, yet  
 for us he became poor, that ye through his  
 poverty might be made rich.

Q. 9. *What is the third instruction?*

A: That the greatest Sins are capital  
 sins, and the greatest Mercy is the  
 forgiveness of Sins, *John 1:20:* Behold  
 the Son of God which taketh away the sins of the world.

Q. 10. *What is the fourth instruction?*

A: That those that be in Christ, need  
 not the denial or want of any other mercy.  
*32:* He that spared not his own Son, but  
 gave him up for us all, how shall he not with  
 us freely give us all things?

Q: 11. *What is the fifth instruction?*

A: Hence we learn how impious it is

*f th: manner of Christ's Incarnation.* 71  
part of the glory of Redemption to any o-  
besides Christ.

*2: what is the sixth instruction ?*

his teaches us the miserable condition of  
t are out of Christ, & the necessity of their  
tion, he being the only Redeemer.

the manner of Christ's Incarnation.

**W***As Christ's Incarnation a voluntary  
Action him?*

Yes, it was; for tho' he had a command  
for us, *John 10.18.* No man taketh it from  
t I lay it down of my self; I have power  
it down, and I have power to take it a-  
et he came willingly, *Psal. 50: 6, 7.* Sa-  
and offerings thou didst not desire; mine  
st thou opened; burnt-offerings and sin-  
gs hast thou not required. Lo, I come  
volume of thy book it is written of me. *Ver.*  
light to do thy will, O my God; yea, thy  
within my heart.

*: V Was the Body of Christ a real and true  
Body ?*

Yes, it was a true and real Body, not the  
ance and shape of a Body only, *Luke 24:*  
and he said unto them, Why are ye troubl-  
d why do thoughts arise in your hearts ?  
Behold my hands & my feet, that it is I  
; handle me, & see, for a spirit hath not  
d bones, as ye see me have.

*: Had he a true and humane Soul as well as*

es, he had a real humane Soul also, and  
natural faculties and powers thereof,



72 *Of the manner of Christ's Incarnation*  
Mat. 26: 38: *Then saith he unto them, I am exceeding sorrowful, even unto death.*

Q. 4: *Was he then in all respects like to others?*

A. No, his Conception was not like others. *Isa: 7: 14: Behold, a virgin shall conceive and bear a Son, and shall call his name Emanuel.* He had no sin in him as others have, *Heb: 7: 26: Such an high priest became us, who is holy, without blemish, undefiled, separate from sinners.*

Q. 5: *Did Christ put off the humane nature at his Ascension?*

A: No, he did not, but carried it up into Heaven, and now is in our nature in Heaven, and Received up into glory.

Q. 6: *Why did he assume our Nature?*

A: That he might die in it for our Sins. *[ Heb. 2: 15: And delivered them who through fear of death were all their life time subject to bondage. ]*

Q. 7: *Why did he rise in it after Death?*

A: He raised it from the dead, for our Justification, *[ Rom. 4. 25. Who was delivered for our offences, and was raised again for our Justification. ]*

Q. 8: *Why did he ascend in our Nature into Heaven?*

A: To be a Mediator of intercession for our Nature, *[ Heb. 7: 25. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. ]*

Q. 9: *What is the first instruction from the Body of Christ?*

A: That the Body of Christ is not earthly, but is contained in Heaven, *Acts 3: 21: Unto whom the heavens must receive till the times of all things.*

Q: What is the second instruction?

Christ is full of tender compassions to his infirmities, Heb. 4: 15. For we have not an *angel* which cannot be touched with the feeling of infirmities, but was in all points tempted like we, yet without sin.

Q: What is the third Instruction?

That great and admirable is the glory due for the bodies of Believers, [ Phil: 3: 21: ] *shall change our vile bodies, that is may be conformed like unto his glorious body, according to the working, whereby he is able ever to subdue all things unto himself. ]*

Q: What is the last instruction?

That the bodily Eyes of Believers after resurrection, shall see Christ in glory, [ Job 19: 27. And though after my skin, worms destroy this body, yet in my flesh shall I see God. I shall see for my self, and mine eyes shall see, and not another. ]

### Of Christ's Offices.

**W**hat Offices doth Christ execute as our Redeemer?

Christ as our Redeemer doth execute the Office of a Prophet, of a Priest, & of a King, both in his State of Humiliation and Exaltation.

Q: What are the States and Conditions of our Redeemer?

Christ's States are twofold, namely, his State of Humiliation, and his State of Exaltation. Phil: 2: 8, 9. And being found in fashion as a man, he humbled himself, & became obedient unto death, even the death of the Cross.



Wherefore God also hath highly exalted him, given him a name above every name.

*Q: 2: How many Offices belongs to these States?*

*A:* Christ hath a threefold Office; namely Prophet, of a Priest, and of a King.

*Q: 3: Why doth Christ take all these three*

*A.* Because they are all necessary for salvation, and we have the benefit of them *Cor. 1. 30.* Who of God is made unto us wisdom and righteousness, and sanctification, and redemption.

*Q. 4. Can no man take Christ in one Office not in another?*

*A:* No, whoever will have the benefit of one, must receive him in all, [ *Acts 5.* ] hath God exalted with his right hand prince, and a saviour, for to give repentance unto Israel, and forgiveness of Sins.

*Q. 5. What respect have the Offices of the Promises?*

*A.* The Promises flow out of them as out of a Fountain, *2 Cor. 1 20.* For all the promises in him, are Yea, and in him, Amen.

*Q; 6; What Promises flow out of the Prophetical Office?*

*A.* All the Promises of Illumination, Knowledge and Direction flow out of Christ's Prophetical Office.

*Q. 7. What Promises flow out of the Priestly Office?*

*A* All the Promises of Pardon and Forgiveness flow out of it.

*Q; 8. What Promises flow out of the Kingly*

all the Promises of Defence, Protection and  
graces.

9. *What is the first Instruction?*

Hence we learn the compleatness of Christ  
the wants of his people, [ Col. 2. 10. And  
compleat in him. ]

10. *What is the second Instruction?*

Hence we learn the folly & misery of all the  
rites that close partially with Christ.

11. *What is the third Instruction?*

Hence we learn the singular dignity of our  
Jesus. None ever have all thole Offices but

12. *What is the last Instruction?*

That Faith is a confederate act, and requires  
deliberation.

### Of Christ's Prophetical Office.

1. **H**ow doth Christ execute the Of-  
fice of a Prophet?

Christ executeth the Office of a Prophet,  
revealing to us by his word & spirit, the will  
of God for our salvation.

1. *What doth Christ's Prophetical Office imply?*

It implies man's natural blindness and ig-  
norance, [ 1 Cor. 2. 14. But the natural man  
knoweth not the things of the spirit of God, for  
they are foolishness unto him; neither can he  
understand them, because they are spiritually dis-  
cerned. ]

2. *What else doth it imply?*

That Christ is the original and fountain  
of that light, which guides us to salvation, 2  
4. 6, 7. For God who commanded the light



to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

*Q 3: How doth Christ teach men the will of God?*

A. He doth it by external Revelation. *[ Acts 3:22: For Moses truly said unto the people, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me, him ye shall hear in all things, whatsoever he shall say unto you. And by internal illumination, Luke 24:45: Then opened he their understanding, that they might understand the Scripture. ]*

*Q: 4. What need then of man's ministry?*

A. Very much: for Christ hath instituted Ministers as instruments, by whom he will to accomplish his work. *[ Eph: 4:11, 12: And he gave some Apostles, and some Prophets, and some Evangelists, & some Teachers, for the perfecting of the saints, for the work of the Ministry, for the edifying of the body of Christ. Acts 26:18: To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they should receive forgiveness of sins. ]*

*Q. 5. Can no man savingly know the will of God without the teachings of Christ?*

A. No; though common knowledge may be obtained in a natural way, yet not savingly. *11. 25. At that time Jesus answered and said, I thank thee, O father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. ]*

*Q. 6. How appears it that Christ is the true Prophet?*

We have the written word for it, [ *Act. 3. 22.*  
What shall the Lord your God raise up unto  
your brethren, like unto me, him shall ye  
call things whatsoever he shall say unto you, ]

*7. What is the first instruction hence?*

None need be discouraged at their natural  
weaknesses, if Christ be their Teacher, [ *Mat. 11.*  
At that time Jesus answered, and said, I  
thee, O Father, Lord of heaven and earth,  
because thou hast hid these things from the wise,  
and hast revealed them unto babes,  
9. 7. The testimonies of the Lord are sure,  
unto the wise the simple. ]

*8. What is the second instruction?*

That it is a dreadful judgment to be spiri-  
tually blinded under the Gospel, [ *2 Cor. 4. 3, 4.*  
If the Gospel be hid, it is hid to them that  
are blinded, in whom the God of this world hath  
blinded the minds of them that believe not, lest  
they should see the light of the glorious Gospel of Christ, who  
is the image of God, should shine into them. ]

*9. What is the third instruction?*

That Prayer is the best Expedient to obtain  
Wisdom and Knowledge, [ *Jam. 1. 5.* If any of you  
lack wisdom, let him ask of God, that giveth to  
all liberally, and upbraideth not, and it  
shall be given him. ]

*10. What is the last instruction?*

Learn hence the transcendent excellency  
of the Knowledge of Christ above all other know-  
ledge, [ *Phil. 3. 8, 9.* Yea doubtless I count  
all things but loss, for the excellency of the  
Knowledge of Christ Jesus our Lord. ]

Of



## Of Christs Priesthood.

**Q. 25.** **H**ow doth Christ execute the Office of a Priest?

**A.** Christ executeth the Office of a Priest once offering up of himself a sacrifice to Divine Justice, and reconciling us to God in making continual intercession for us.

**Q. 1.** *What is the Priesthood of Christ in*

**A.** it is his expiation of our sins by the blood of himself, and obtaining Gods favour [ *Col. 1. 20.* And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether things in heaven, or things in earth. ]

**Q. 2.** *What are the parts of Christs Priest*

**A.** It hath two parts, *First*, Oblation or offering of himself, [ *Heb. 9. 14.* How much more shall the blood of Christ, who through eternal spirit offered himself without spot, purge your consciences from dead works unto the living God? ] *Secondly*, intercession [ *Heb. 7. 25.* Wherefore he is able always to save them to the uttermost, that come unto him, seeing he ever liveth to make intercession for them. ]

**Q. 3.** *What is the end of Christs Oblat*

**A.** The end of it as to God, it was to satisfy Incensed Justice, [ *Rom. 3. 25.* Whom God set forth to be a propitiation through his blood, to declare his righteousness, for the remission of sins that are past, through the faith of God. ] And as to men, to put away [ *Heb. 9. 26.* For then must he often

the foundation of the world, but now  
the end of the world, he hath appeared to  
pay sin by the sacrifice of himself.]

*What is the first difference between Christ  
and Priests?*

Other Priests offered the Blood of Beasts;  
his own Blood, [ *Heb. 9. 12.* Neither by  
blood of goats and calves, but by his own  
he entered in once into the holy place, ha-  
stained eternal redemption for us.]

*What is the second difference?*

They offered many Sacrifices; Christ per-  
fectly by one offering, [ *Heb. 10. 14.* For by  
one offering he hath perfected for ever them that  
are sanctified.]

*What was the sacrifice Christ offered to God?*  
his Body, [ *Heb. 10. 10.* By the which will  
we be sanctified through the offering of the body  
of Christ once for all.] And his Soul,  
[ *3. 10.* When thou shalt make his soul  
for sin.]

*Whence is the efficacy of this sacrifice?*

from the Divine Person to whom that Soul  
was united, [ *Acts 20, 28.* Feed the  
Church of God, which he hath purchased with  
his blood.]

*What is the first inference from it?*

That Believers are discharged by Christ  
from their sins and debts, [ *Acts 13 39.* And by  
this all that believe are justified from all things.]

*What is the second inference?*

That it is a fearful thing to fall into the  
hands of an absolute God, [ *Luke 23. 31.* For if  
we have sinned against heaven and before thee,  
these things we have done in a green tree, what shall  
we be able to do in the dry?] *Q. 10. What*



Q. 10. *What is the third inference?*

A. That it is impossible for man to stand for his own sins, [ *Psal. 130. 3. If thou shouldest mark iniquities, O Lord, who shall stand?* ]

Q. 11. *What is the last inference?*

A. That the Christian Religion only gives conscience in peace, [ *Heb. 9. 14. How much more shall the blood of Christ, who by the eternal spirit offered himself without spot to God, purge your consciences from dead works, that ye may serve the living God?* ]

### Of Christs Kingly Office.

Q. 26. **H**ow doth Christ execute the Office of a King?

A. Christ executeth the Office of a King, by subduing us to himself, in ruling and directing us, and restraining and conquering all our Enemies.

Q. 1. *How manifold is Christs Kingdom?*

A. Twofold. First, Internal in men [ *Luke 17. 20. Behold the kingdom of God is within you.* ] Secondly, External over the Church [ *Eph. 1: 22. And hath put all things under his feet, and gave him to be head over all the Church.* ]

Q. 2. *What is the end of Christs pro Kingdom?*

A. The good and salvation of the Church [ *John 17. 2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* ]

Q. 3. *Wherein doth he exercise his Kingly*

In restraining his and his peoples enemies,  
76. 10. Surely the wrath of man shall  
thee, the remainder of wrath shalt thou  
n. ]

4. *How else is it Exercised?*

In protecting his Church amidst all Enc-  
[ *Exod. 3. 3.* And *Moses* said, I will now  
side, and see this great sight, why the bush  
burnt. ]

5. *What instruments doth Christ use?*

Angels are ministring Spirits to him, [ *Heb.*

Are they not all ministring spirits, sent  
to minister for them who shall be heirs of  
on? ] And men, yea the worst of men,  
12. 16. And the earth helped the wc-  
and the earth opened her mouth, and  
wed up the flood which the dragon cast  
his mouth. ]

6. *In what manner doth Christ rule the world?*

By Supream power, [ *Rev. 19. 16.* He hath  
vesture, and on his right thigh a name writ-  
ing of Kings, Lord of Lords. ] And perfect  
om, [ *Eph. 1. 11.* In whom also we have ob-  
an inheritance, being predestinated accor-  
to the purpose of him, who worketh all  
s after the counsel of his own will. ]

7. *What learn we from hence?*

That the Church is saved amidst all dan-  
[ *Jer. 30. 11.* For I am with thee, saith the  
, to save thee; though I have made a full  
of all nations, whither I have scattered thee,  
will I not make a full end of thee. ]

8. *What is the second instruction?*

■ A: That



A. That the godly may safely trust  
care, [ 2 Chron. 16. 9. For the eyes  
run to and fro throughout the whole  
shew himself strong in the behalf of  
heart is perfect towards him. ]

Q. 9. *What is the third instruction?*

A. That all plots against the Church  
be defeated, [ Isa. 54. 17. No weap  
formed against thee shall prosper. ]

Q. 10. *What is the fourth instruction?*

A. It gives the saints full satisfact  
conditions, [ Rom. 8. 28. And we kno  
things work together for good to them  
God, to them that are called accordi  
purpose. ]

Q. 11. *What is the last inference?*

A. We should not stand in a flavi  
men, [ Isa. 51. 12. I, even I am he  
forteth you; who art thou that thou  
afraid of a man, that shall die, and  
of man which shall be made as grass? ]

### Of Christs Humiliation.

Q. 27. **W**heretn did Christs H  
on consist?

A. Christs Humiliation consists in  
born, and that in a low condition, ma  
the Law, undergoing the miseries of th  
wrath of God, and the cursed death of  
in being buried, and continuing under  
of death for a time.

Q. 1. *What doth Christs humbling  
import?*

A. His voluntariness in the deepest

al, [ *Pf. 40. 7. Then said I, lo I come, in  
mn of thy book it is written of me. ]*

*What was the first act of Christs Humili-*

*s taking mans Nature on him, with all  
s Infirmities, [ Rom 8. 3. God sending  
son in the likeness of sinful flesh, and for  
emned sin in the flesh. ]*

*What is the second part of his Humiliation ?  
hat mean life he lived in this world, which  
his Divine Glory, [ Mark 6. 3. Is not  
carpenter, the son of Mary ? ]*

*What was the first thing in Christs Life  
bled him ?*

*he poverty of it, [ Mat. 8. 20. And Jesus  
to him, The foxes have holes, and the  
the air have nests ; but the son of man  
t where to lay his head. ]*

*What was the second thing in his life that  
him ?*

*he Temptations of Satan, to which he was  
[ Mat. 4. 1. Then was Jesus led up of the  
to the wilderness to be tempted of the  
nd that for our sakes, Heb 2. 17. Where-  
all things it behoveth him to be made like  
brethren. V 18. For in that he himself  
ffered, being tempted, he is able to suc-  
em that are tempted. ]*

*What is the third thing in Christ that  
him ?*

*is subjection to the Law, [ Gal. 4. 4. But  
e fulness of time was come, God sent forth  
made of a woman, made under the law. ]*

*Q. 7. What*



*Q. 7. What was the fourth thing in that humbled him?*

*A. The Revilings and Contradictions* [ *Heb. 12. 3.* For consider him that endures the contradiction of sinners against himself.

*Q. 8. Wherein was Christ humbled in his death?*

*A. His death was painful and ignominious* [ *Gal. 3. 13.* Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangs on a tree. ] Made a curse for us, and died in it, [ *Mat. 27. 46.* And about the ninth Jesus cried with a loud voice, saying; Eloi, Lama, sabachthani, that is to say, My God, why hast thou forsaken me? ]

*Q. 9. What is the first inference from hence?*

*A. That lowliness and humility should be in Christs Followers,* [ *Mat. 11. 29.* Take my yoke upon you, and learn of me, for I am meek and lowly in heart. ]

*Q. 10. What is the second inference?*

*A. That Christs love to sinners is astonishingly great,* [ *2 Cor. 8. 9.* For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that through his poverty might be made rich unto you.

*Q. 11. What is the third inference?*

*A. Christians should be ready to suffer for Christ,* [ *1 Pet. 4. 1.* Forasmuch as Christ suffered for us in the flesh; arm yourselves likewise with the same mind; for he that hath suffered in the flesh, hath ceased from sin. ]

*Q. 12. What is the last inference?*

*A. That Humiliation is the true way to*

[ *Mat. 23. 12.* And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted. ]

Of Christs Exaltation.

**W**herein consists Christs Exaltation?

Christs Exaltation consists in his rising again from the dead on the third day; in ascending into Heaven; in sitting at the Right hand of God the Father; and in coming to the World at the last day.

1. *What is the first Step of Christs Exaltation?*  
His Resurrection from the dead.

2. *How doth his Resurrection appear?*

By the Scripture Prophecies accomplished, [ *1 Cor. 15. 4.* And that he was buried, and that he arose again the third day, according to the scriptures. ]

3. *Why did Christ rise again?*

To establish our Faith, and abolish our sins, [ *1 Cor. 15. 17.* And if Christ be not risen, your Faith is vain, you are yet in your sins. ]

4. *What other end was there of Christs resurrection?*

To declare his Divine Power, [ *Rom. 1. 4.* declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. ] And to evidence the fullness of his satisfaction, [ *Joh. 16. 10.* Of righteousness, because I go to my Father, and ye see me no more. ]

5. *Did Christ rise in the same Body he laid down?*

A, It



A. It was substantially the same, [ Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and thou shalt say, Blessed art thou, O faithless, but believing. ]

Q. 6. *What doth Christs resurrection*

A. The certainty of our Resurrection from the dead, [ 1 Cor. 15. 20. But now is Christ risen from the dead, and become the first fruits of them that slept. ]

Q. 7. *What was the second Step of Christs Exaltation?*

A. His Ascension after forty days ascended, [ Acts 1. 2, 3. Until the day in which he was taken up, after that he through the Ghost had given commandments unto the apostles whom he had chosen. To whom he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God. ]

Q. 8. *Why did Christ stay so long on Earth?*

A. To assure the truth of his Resurrection, and to settle the due Government of his Church, [ Acts 1. 2, 3. ]

Q. 9. *For what End did he ascend?*

A. To take possession of his Glory, [ 17. 5. And now, O Father, glorify thou thyne own self, with the glory which thou hadst thee before the world was ]. And to be our Forerunner, [ Heb. 6. 20. Whither the Forerunner is for us entered, even Jesus, &c. ]

Q. 10. *In what manner did Christ ascend?*

A. Triumphantly, and magnificently.

God is gone up with a shout, the Lord  
the sound of a trumpet. ]

*What doth his Ascension teach us ?*

heavenly-mindedness, [ *Col. 3. 1, 2.* If ye  
risen with Christ, seek those things which  
are, where Christ sitteth at the right  
of God. Set your affections on things a-  
bove and not on things on the earth. ] And an  
exhortation in our Christian Race, [ *Heb. 12.*  
Therefore seeing we also are compassed a-  
round with so great a cloud of witnesses, let us lay  
aside every weight, and the sin which doth so  
beset us, and let us run with patience the  
race that is set before us, looking unto Jesus the  
author and finisher of our faith; who for the joy  
that was set before him, endured the cross, de-  
spising the shame, and is set down at the right  
hand of the throne of God. ]

*And Part of the twenty eight Question of  
Christs Exaltation.*

**W***hat was the third degree of Christs  
Exaltation?*

He is sitting at Gods Right Hand in Hea-  
ven. [ *Heb. 1. 3.* When he had by himself pur-  
ged our sins, sat down on the right hand of the  
Father on high. ]

*What doth Gods Right hand signifie?*

A state of Honour, [ *Heb. 1. 13.* But to  
what purpose if the Angels said he at any time, Sit on  
my right hand, until I make thine enemies thy  
footstool? ] And Power, [ *Mat. 26. 64.* Here-  
after shall ye see the Son of man sitting on the  
right hand of power. ]

*Q. 3. What*



**Q. 3.** *What is implied in Christs sitting*

**A.** That his work on earth is finished. [ *Heb.* 10. 12. But this man after he had offered sacrifice for sin, for ever sat down on the right hand of God. ]

**Q. 4.** *What else doth it signifie?*

**A.** Christs power over all his Enemies. [ *Isa.* 10. 2. The Lord shall send the rod of strength out of Sion; rule thou in the midst of thine enemies. ]

**Q. 5.** *What learn we from Christs sitting*

**A.** The high Honour Believers are to by Christ, [ *Ephes.* 2. 6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. ]

**Q. 6.** *What is the last step of Christs Exaltation?*

**A.** His coming to Judgment, [ *Acts.* 17. 31. And he commanded us to preach unto all people, and to testifie that it is he which should be the judge of the world. ]

**Q. 7.** *Is it certain there shall be a Judgment?*

**A.** Yes, the Scriptures assures it, [ *Acts.* 17. 31. And he commanded us to preach unto all people, and to testifie that it is he which should be the judge of the world. ] For we must all appear before the judgment seat of Christ. ] And every mans conscience will accuse him, [ *Rom.* 2. 16. In the day shall he judge the secrets of men by his gospel. ]

**Q. 8.** *What is the first Property of Christs Judgment?*

**A.** It will be awful and solemn, [ *Isa.* 34. 1. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead shall rise first. ]

## *Of Christ's Exaltation.*

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*What is the second Property of it ?*

It will be exact and critical, Rom: 2. 16:  
day when God shal judge the secrets of men  
Christ, according to my Gospel. Mat. 12:  
I say unto you, That every idle word that  
speak, they shal give account thereof in the  
judgment.

*What is the third Property of it ?*

It will be an universal Judgment, Rev:  
And I saw the dead, small and great, stand  
God, and the books were opened. ]

*How is this a part of Christ's Exaltation ?*

now acts in the fulness of his Kingly po-  
t: 25: 34. Then shal the king say unto them  
right hand, Come ye blessed of my Father,  
the kingdom prepared for you from the  
tion of the world. And this will roul away  
each of his Enemies, Rev: 1: 7: Behold he  
with clouds, and every eye shal see him,  
y also which pierced him.

*What learn we from Christ's being Judge ?*

at Believers shal not be cast in Judgment,  
[ 1. There is therefore now no condemna-  
them that are in Christ Jesus. ]

*What learn we hence ?*

the deplorable state of Christless persons,  
Jo: 27: But those mine enemies that would  
I should reign over them, bring hither,  
[ 1. Bring them before me. ]

*What else learn we from Christ's Judgment ?*

[ 1. To give all diligence to be found of him  
[ 2 Pet: 3: 14: Wherefore, beloved,  
that ye look for such things, be diligent,  
may be found of him in peace. ]

E

Of



## Of the Application of Christ.

Q: 29: **H**ow are we made partakers of the Redemption purchased by Christ?

A: We are made partakers of the Redemption purchased by Christ, by the effectuation of it to us by his Holy Spirit.

Q: 1: *What did our Redemption cost Christ?*

A: It cost him his own Blood to obtain it. *Heb: 9: 12:* Neither by the blood of calves, but by his own blood he entered into the holy place, having obtained eternal redemption for us.

Q: 2: *Can none have the benefit of it, but those to whom it is applied?*

A: No; if Christ be not applied, we cannot be saved, *John 1. 12:* But as many as received him, to them gave he power to become sons of God, even to them that believe in his name.

Q: 3: *Whose Work or Office is it to apply Christ to us?*

A: It is the Office and Work of God. *Tit: 3: 4, 5:* But after that the kindness and love of God our Saviour towards man appeared by works of righteousness which we have done, but according to his mercy he saved us by washing of regeneration, and renewing us by the holy ghost.

Q: 4: *What Means doth the Spirit use to apply Christ to us?*

A: The external Means he makes use of in the Ministry of the Gospel, *1 Cor: 3: 1-9:*

*Of the Application of Christ.*

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Paul, and who is Appollo, but Ministers  
om ye believed ?

*Q: Is this sufficient of it self ?*

No; the Blessing and Power of the Spirit  
company it, or Christ cannot be applyed,  
1: 5, 6: For our gospel came not unto you  
only, but also in power, and in the holy  
and in much assurance, as ye know what  
of men were among you for your sake.  
ye became followers of us, and of the  
having received the word in much affli-  
with joy of the holy ghost.

*Q: To whom doth the Spirit apply Christ ?*

To those that were given him of the Fa-  
before the world was, *Acts* 13. 48: And  
y as were ordained to eternal life, belie-  
*John* 14: 17. Even the spirit of truth,  
the world cannot receive, because it  
him not, neither knoweth him, but ye  
him; for he dwelleth with you, and shall  
ou.

*Q: Is the application of Christ to a Soul fi-  
once ?*

Though the first Act of Faith unites the Soul  
st, yet it is a continued Act, *1 Pet*: 2: 4: To  
coming as unto a living stone.

*Q: What learn you from hence ?*

What a destitute thing the Soul is that is  
Christ, *Rev*: 3: 17: Because thou sayest I  
h, and increased with goods, and have  
f nothing; and knowest not that thou  
etched, and miserable, and poor, and  
and naked.

*Q: What else doth it teach us ?*



A: The Riches and Dignity of Believers and all his Purchases are theirs, [ 1 Cor: 23. Whether Paul, or Apollos, or Cephas, world, or life, or death, or things present, or things to come, all are yours, and ye are Christs, and Christ is Gods. ]

Q: 10: What else doth it teach us?

A. The Righteousness of God, in the Election of all Unbelievers, [ John 5: 40. I 16. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be condemned. ]

### Of our Union with Christ.

Q: 30. **H**ow doth the Spirit apply the Redemption purchased by Christ?

A. By working Faith in us, thereby uniting us to Christ in our effectual Calling.

Q. 1. Can none have saving benefit by Christ, such as are united to him?

A. No; for as Adams Sin could not profit us, except we had been in him; so Christs Redemption cannot profit us, except we are united to him. 1 Cor: 1: 30. But of him are in Christ Jesus, of God is made unto us wisdom, righteousness, sanctification, and redemption.

Q: 2: What are the Bonds of this Union?

A: The Spirit on Gods part, 1 Joh: 3: 24. He that keepeth his commandments dwelleth in him, and he in him; and hereby we know that he abideth in us, by the spirit which he beareth with us. And Faith on our part, Eph: 3: 17. That Christ may dwell in your hearts by faith.

3: *What is the first Property of this Union?*

It is an intimate Union, Eph: 5: 30: For we are members of his body, of his flesh, and of his bones.

4: *What is the second Property?*

It is an Union never to be dissolved, Rom: 8, 38, 39: Who shall separate us from the love of Christ? shall tribulation, distress, or persecution, or famine, or nakedness, or peril, or sword? For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our

5. *What is the third Property of this Union?*

It makes Christ and all that he hath purchased become ours, 1 Cor: 3: 23: All are yours, and ye are Christs, and Christ is Gods.

6: *What is the fourth property of this Union?*

It is the foundation and root of all our spiritual and acceptable Obedience, Job: 15: 4: Abide in me, and I in you; as the branch cannot bear fruit of it self, except it abide in the vine; no more can ye, except ye abide in me.

7: *What is the first inference from hence?*

That saving grace in the Saints is immortal, secured to them in and by Christ, Col: 3: 3: Life is hid with Christ in God.

8: *What is the second inference?*

That the Relation between Christ and Believers is very dear and intimate, Eph: 5: 30  
We are members of his body, of his flesh:  
of his bones.



*Q. 9. What is the third inference ?*

*A.* That Believers need not be afraid down to the grave, *Rom. 8 38*. For I am persuaded, that neither death, nor life, ----- other creature shall be able to separate the love of God, which is in Christ Jesus our Lord. And this Union holds after death *22. 31, 32*. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob ; God is not a God of the dead, but of the living.

*Q. 10. What is the fourth inference ?*

*A.* That in wronging and persecuting Saints, men wrong and persecute Christ himself. *Acts 9 4*. And he fell to the earth, and gave voice saying unto him, Saul, Saul, why persecutest thou me ?

*Q. 11. What is the fifth inference ?*

*A.* That in relieving and refreshing the poor, we relieve and refresh Christ himself, *Mat. 25 34, 35*. For I was an hungry, and ye gave me meat ; and I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in ; naked and ye clothed me, I was sick, and ye visited me, I was in prison, and ye came unto me, *Ver. 40*. In as much as ye have done unto one of the least of these my brethren, ye have done it unto me.

*Q. 12. What is the last inference ?*

*A.* That there is a sympathy in Christ between all the pressure and grievances of his people. *Heb. 4: 15*. We have not an high priest

not be touched with the feeling of our iniquities, but was in all points tempted like as we, yet without sin.

Of Effectual Calling.

**What is effectual Calling?**

**A.** Effectual Calling is the work of the Holy Spirit, whereby convincing us of our sinfulness, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ offered to us in the Gospel.

1. *What makes the difference between effectual and ineffectual Calling?*

Ineffectual calling is when men have not but the external sound of the Gospel, *Mat. 6.* For many be called, but few chosen. Effectual is, when the Spirit works in conjunction with the Word, *Joh. 6. 45.* It is written in the prophets, And they shall be all taught of God; every man therefore that hath heard, and hath learned of the father, cometh unto me.

2. *What is the first act of the Spirit in Effectual Calling?*

Conviction of sin, *Joh. 16. 8.* And when he is thus convicted, he will reprove the world of sin.

3. *Do the called of God hear any voice from Heaven?*

Ordinarily it is a call without sound, yet as precious as an audible Voice from Heaven.

4. *What is the second act of the Spirit in our Effectual Calling?*

The illumination of the mind in the knowledge of God.



ledge of Christ, *Acts* 26:18: To open their eyes  
and to turn them from darkness to light,  
from the power of Satan unto God.

Q: 5: *In what things doth it enlighten them?*

A: In this, That Christ is their only Saviour,  
*Acts* 4: 12: Neither is there salvation in  
other; for there is none other name un-  
der heaven given among men, whereby we may be  
saved. And their all sufficient remedy,  
25: Wherefore he is able also to save them  
uttermost that come unto God by him.

Q: 6: *What is the third act?*

A: His renewing of the Sinners will,  
making it flexible, *Psal:* 110: 3: Thy people  
shall be willing in the day of thy power. *Ezra*  
26: A new heart also will I give you, and  
a new spirit will I put within you, and I will  
take away the stony heart out of your flesh, and  
give you a heart of flesh.

Q: 7: *Can no man come to Christ till thus renewed?*

A: No, it is not in the power of man's  
will, till thus renewed and enabled,  
*John* 19, 20: And what is the exceeding great  
power of his power to us ward who believe, according  
to the working of his mighty power, which  
he wrought in Christ, when he raised him from  
the dead, and set him on his own right hand in  
heavenly places, *Joh:* 6:44: No man can  
come unto me except the father which hath sent me draw him.

Q: 8: *What sort of men are most ordinarily called?*

A: The poor and mean ones in the world,  
*1:* 26: For ye see your calling, brethren,  
that not many wise men after the flesh,  
nor mighty, nor many noble, are called.

hath chosen the foolish things of the world to confound the wise; and God hath chosen the things of the world to confound the things which are mighty.

9: *What is the first instruction from it?*

Souls effectually called are never lost, 11: 29: For the gifts and calling of God without repentance.

10: *What is the second instruction?*

All things co-operate to their good, Rom: 8: 28: For we know that all things work together for good to them that love God, to them who are called according to his purpose.

11: *What is the third instruction?*

It is dangerous to refuse Gods call; Prov: 1: 24: Because I have called, and ye refused, I have stretched out my hands and no man regardeth.

12: *What is the last instruction?*

That Christians are obliged to walk suitably to their heavenly calling, 1 Thess: 2: 12: That ye should walk worthy of God, who hath called you into his kingdom and glory.

*Of the Concomitants of Vocation.*

2: **W**hat benefits do they that are effectually called partake of in this Life?

They that are effectually called do in this life partake of Justification, Adoption, Sanctification, and the several benefits which in this life either accompany, or flow from them.

1: *Are all that be effectually called, justified?*

Yes, God justifieth all, and every Soul that



98 *Of the Concomitants of Vocation.*  
obeys and answers his call, *Rom. 8. 30.* Who  
called, them he also justified.

*Q. 3 What other benefits have the called  
Life?*

*A.* They all are adopted Children of God  
*1. 5.* Having predestinated us unto the  
son or children, by Jesus Christ unto him-  
self according to the good pleasure of his will.

*Q. 3 Are those all the benefits the called*

*A.* No, they are not only justified and  
redemmed, but also sanctified, *1 Cor. 1. 30.*  
In whom are ye in Christ Jesus, who of God is  
unto us wisdom, righteousness, and sancti-  
fication, and redemption.

*Q. 4. Do these three blessings come singly  
called?*

*A.* No, they are all accompanied with  
multitudes of other blessings flowing from  
*Eph. 1. 3.* Blessed be the God and Father  
of our Lord Jesus Christ, who hath blessed  
us with all spiritual blessings in heavenly places in  
Christ.

*Q. 5. What are the mercies flowing from  
vocation?*

*A.* They are great and manifold, *Rom. 8.*  
*2, 3, 4, 5.* Therefore being justified by  
faith, we have peace with God through our  
Lord Jesus Christ, by whom also we have  
obtained access into this grace wherein we stand,  
and joy in the hope of the glory of God.

*Q. 6. What are the benefits flowing from  
vocation?*

*A.* Free access to God, *Eph. 3: 12.* In  
whom we have boldness and access with confi-  
dence through the faith of him. And a Title to Heaven  
*8. 17.* If children, then heirs.

*What blessings accompany Sanctification?*

Union with Christ, [ *Heb. 2. 11.* For both sanctifieth, and they who are sanctified, of one. ] And Right to the Inheritance, 20. 32. And now, brethren, I commend God, and to the word of his grace, is able to build you up, and to give you inheritance among all them which are sancti-

*What is the first lesson from hence?*

That they are Enemies to their own Soul, they obey not the Gospel Call, [ *2 Thesl. 1. 8.* In fire, taking vengeance on them that obey not God, and that obey not the Gospel of our Lord Jesus Christ. ]

*What is the second lesson from hence?*

That the Estate of Believers abound with spiritual priviledges, [ *1 Cor. 3. 22, 23.* Whether man, or Apollos, or Cephas, or the world, or death, or things present, or things to come, all are yours, and ye are Christs, and God is Gods. ]

*What is the third lesson from hence?*

That all the believers priviledges are not in our hand, but some in Gods, [ *1 Joh. 3. 2.* Behold the manner of love the father hath bestowed upon us, that we should be called the sons of God. ]

*What is the fourth lesson?*

The greatest sufferers for Christ have no need to repent their call, [ *Rom. 8. 18.* For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. ]

*What is the last lesson from hence?*

A. That



A: That we have infinite reason to bless the Gospel, by which we are called, 2 *Thes* 1: 8. Whereunto he called you by our Gospel.

## Of Justification.

Q: 33: **W**hat is Justification?

A: Justification is an Gods Free-grace, wherein he pardoneth sins, and accepteth us as righteous in his sight for the righteousness of Christ imputed to received by faith alone.

Q: 1: *What are the parts of Justification?*

A: It consists of two Parts. First, The of sin, *Acts* 13: 39: And by him all that are justified from all things from which they could not be justified by the Law of Moses. The acceptation of our persons as righteous. 5: 1, 2, 3: Therefore being justified by Faith we have peace with God, through our Lord Jesus Christ, by whom also we have access by Faith to this grace wherein we stand, and receive the hope of the glory of God.

Q: 2: *Whose act is it to justify Sinners?*

A: It is the act of God alone, *Rom*: 8: 33: God that justifieth. Mans justifying of himself is nothing, *Luke* 16: 15: And he said unto them, Ye are they which justify your selves before men, but God knoweth your hearts; for that which is highly esteemed amongst men, is abominable in the sight of God. Nor other mens justifying of us, *Rev*: 3: 1: I know thy works, that thou art a name to live, and art dead.

Q: 3: *Is there any thing in man to merit Justification?*

No, it is an act of Free-grace in God, [ *Rom.*

Being justified freely by his grace, through redemption which is in Christ Jesus ]

4. If it be not for any inherent righteousness, then?

It is for the righteousness of Christ imputed [ *Rom. 4. 6* Even as David also describeth blessedness of the man unto whom God imputeth righteousness without works. ]

5. How is Christs righteousness made ours?

By Application of it to us by Faith, [ *Gal.* 3. 26. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, that we have believed in Jesus Christ, that we may be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. ]

6. Is it not partly by Christs Righteousness, and partly our own?

No; By Christs Righteousness, without mixture of ours, [ *Rom 3. 28.* Therefore we conclude, that a man is justified by faith without the deeds of the law. ]

7. But doth not James say otherwise, James

2. What doth it profit, my brethren, though a man say he hath faith, and hath not works? Can he save him?

The two Apostles contradict not one another; Paul speaks of Justification before God; and James of justifying our Faith before men.

8. Is no regard then to be had to good works?

Yes, very great; they that believe, must be careful to maintain good works, [ *Tit. 2. 8.*

That





That they which have believed in God, [ *careful to maintain good works.* ] These are good and profitable unto men.

*Q. 9. Why can none be justified by works?*

*A.* Because all are guilty before God, [ *3. 29. Is he the God of the Jews only? Is he also of the Gentiles? Yes of the Gentiles. And the Law curses all that is under guilt, 3. 10. Cursed is every one that continueth in all things which are written in the book of the law to do them.* ]

*Q. 10. What is the first inference from hence?*

*A.* The happy State of Believers, who are at peace with God, [ *Rom. 5. 1. Therefore justified by faith, we have peace with God through our Lord Jesus Christ.* ] And whom he justifieth, [ *Rom. 8. 30. Whom he justifieth, them he also glorified.* ]

*Q. 11. What is the second inference from hence?*

*A.* The excellency and necessity of Faith. [ *3. 30. The circumcision is justified by faith, the uncircumcision through faith.* ]

*Q. 12. What is the third inference?*

*A.* That the greatness of sin is no bar to us, since it is the righteousness of Christ that justifieth, [ *2 Cor. 5. 21. For he hath made him sin for us, who knew no sin, that we might be made the righteousness of God in him.* ]

*Q. 13. What is the last inference?*

*A.* That Believers ought to be exceedingly humble, and far from boasting. The Law excludes boasting, [ *Rom. 3. 27. Where is boasting then? It is excluded; by what works; nay, but by the law of faith.* ]

## Of Adoption:

### **W**hat is Adoption?

*A.* Adoption is an act of Gods grace, whereby we are received into the Church, and have a Right to all the Priviledges of Sons of God.

*Q. 1. How many sorts of Sons are there?*

There is one by Generation, and another by Adoption, [ *Joh. 1. 12, 13.* But as many as received him, to them gave he power to become Sons of God, even to them that believe in his Name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. ]

*Q. 2. What moves God to adopt any man?*

Nothing but his Free-love, [ *Joh. 3. 1.* Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. ]

*Q. 3. Is this priviledge common to all men?*

No; it is peculiar to them that receive him, [ *Joh. 1. 12.* But as many as received him, to them gave he power to become the sons of God. ]

*Q. 4. What is the first property of Adoption?*

It is a costly Relation, [ *Gal. 4. 45.* When the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. ]

*Q. 5. What is the second property of Adoption?*

It is an high and honourable relation, [ *Joh. 3. 1.* Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. ]

*Q. 6. What*



**Q. 6.** *What is the third property of Adoption?*

**A.** It is a free relation on Gods part  
**I. 4, 5.** According as he hath chosen us  
 before the foundation of the world, that we  
 be holy and without blame before him in  
 loving predestinated us unto the Adoption  
 of sons, by Jesus Christ to himself, according  
 to the good pleasure of his will. ] And it makes  
 [ *John 8. 36.* If the son therefore shall make  
 free, ye shall be free indeed. ]

**Q. 7.** *What is the fourth property of Adoption?*

**A.** It is a permanent relation, [ *Joh. 8. 36.*  
 The son abideth in the house for ever. ]

**Q. 8.** *What is the first priviledge of the adopted?*

**A.** They have an interest in God as  
 in a Father, [ *2 Cor. 6. 18.* And will be  
 unto you, and ye shall be my sons and daughters  
 saith the Lord Almighty. ]

**Q. 9.** *What is the second priviledge?*

**A.** Being Gods Sons, they are Heirs  
 and joynt Heirs with Christ, [ *Rom. 8. 17.*  
 if children, then heirs, heirs of God, and  
 heirs with Christ. ]

**Q. 10.** *What is the third priviledge?*

**A.** Seasonable and sanctified afflictions  
**6.** He scourgeth every son whom he receiveth

**Q. 11.** *What is their fourth priviledge?*

**A.** The Attendance and Ministry of  
 [ *Heb. 1. 14.* Are they not all ministers  
 sent forth to minister to them who shall  
 of salvation? ]

**Q. 12.** *What is their fifth priviledge?*

**A.** The Assistance of the Spirit in Prayer  
**8. 15.** For we have not received the spirit

again to fear, but ye have received the spirit of adoption, whereby we cry, Abba father. Gods audience of their prayers, [ *1 John*

And this is the confidence that we have in that if we ask any thing according to his will he heareth us. ]

13. *What use should we make of this ?*

It teacheth us to carry our selves as Children to our heavenly Father. *First*, In our imitation of him, [ *Eph. 5. 1.* Be ye therefore followers of God as dear children. ] *Secondly*, In submission to him, [ *Heb. 12. 9.* Furthermore we have had fathers of our flesh, which chastised us, and we gave them reverence ; should we not much rather be in subjection to the Lord of spirits, and live ? ] *Thirdly*, In our dependence on him, [ *Mat. 6. 32.* For your heavenly father knoweth that you have need of all things. ]

## Of Sanctification.

**W**hat is Sanctification ?

A. Sanctification is the work of Free-grace, whereby we are renewed in the whole man, after the Image of God, and are brought more and more to die unto sin, and live in righteousness.

1. *What are the parts of Sanctification ?*

Dying unto sin, and living unto God, *Rom. 6.* Likewise reckon ye also your selves to be dead unto sin, but alive unto God, through Christ our Lord.

2. *Who is the Author of Sanctification ?*

A. God



A. God only, [ *Jude ver. 1.* To the sanctified by God the Father. ]

Q. 3. *What is the instrument of it ?*

A. The Word of God, [ *Joh. 17. 17.* them through thy truth ; thy word is true ]

Q. 4. *What part of man is sanctified ?*

A. Every part both of the Soul and Body, [ *1 Thess. 5. 23.* And the very God of peace sanctifie you wholly, and I pray God your whole soul and body, be preserved blameless, unto the coming of our Lord Jesus Christ. ]

Q. 5. *Is Sanctification perfected at once ?*

A. No ; but by degrees, [ *2 Pet. 3. 18.* Increase in grace, and in the knowledge of our Lord and Saviour Jesus Christ. ]

Q. 6. *When will it be made perfect ?*

A. When we come to Heaven, and therefore, [ *1 Cor. 13. 10, 11.* But when that which is perfect is come, then that which is imperfect shall be done away. ]

Q. 7. *What are the signs of true Sanctification ?*

A. When it runs into all parts of our Corruption, [ *1 Pet. 1. 15.* But as he which hath called you is holy, so be ye holy in all manner of conversation. ] Secondly, And continues to the end, [ *22. 11.* Let him that is holy, be holy still. ]

Q. 8. *What is the inseparable companion of Sanctification ?*

A. Righteousness towards men, [ *Luke 11. 28.* That he would grant unto us, that we may not be tempted by the devil, but may stand firm, and serve him without fear, in holiness, and righteousness before him all the days of our life. ]

Q. 9. *What is opposite to Sanctification ?*

All filthiness of Flesh and Spirit, [ 2 Cor. Having therefore these promises, dearly loved, let us cleanse our selves from all filthiness of flesh and spirit. ]

10. *What is the privilege of the sanctified?*

They all are elected, and shall be glorified, [ 1. 2, 4. Elect according to the foreknowledge of God the father, through sanctification of the spirit---to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you. ]

11. *What is the case of them who live and die un sanctified?*

They shall never see God, [ Heb. 12. 14. without peace with all men, and holiness, without which no man shall see the Lord. ]

12. *What differenceth true, from pretended sanctification?*

True Sanctification purgeth the heart of the love of sin, [ Rom. 7. 15. For that which I allow not. ] And the life from the domination of sin, [ Rom. 6. 19. As ye have yielded your members servants to uncleanness, and iniquity, unto iniquity; even so now, yield your members servants to righteousness, unto holiness. ]

13. *May great sinners be sanctified?*

Yes, the Spirit of God can sanctifie the vilest. [ 1 Cor. 6. 11. And such were some of you, who were washed, but ye are sanctified. ]

Assurance, the Fruit of Justification.

**W**hat are the Benefits which in this Life do either accompany



do flow from Justification, And  
Sanctification?

A. The Benefits which in this Life do  
company or flow from Justification, And  
Sanctification, are assurance of God love  
Conscience, joy in the Holy Ghost,  
Grace, and perseverance therein to the

Q. 1. *Is Assurance possible to be attained?*

A. Yes; for some have had it, [ *1 John 3. 21. I am my beloveds, and my beloved is mine.* ]  
I am my beloveds, and my beloved is mine.  
all Christians are commanded to strive  
[ *2 Pet. 1. 10. Wherefore the rather,  
give diligence to make your calling and  
election sure.* ]

Q. 2. *How many sorts of Assurance are there?*

A. There is an objective Assurance,  
[ *2. 19. Nevertheless the foundation of  
deth sure, having this seal, the Lord  
them that are his.* ] And a subjective  
personal Assurance, [ *Gal. 2. 20. Who love  
gave himself for me.* ]

Q. 3. *Is personal Assurance perfect in this life?*

A. No; it admits of Doubts and Feels  
interrupts it, and it is not always at  
[ *1 Cor. 13. 10. When that which is  
come, then that which is perfect shall  
away.* ]

Q. 4. *On what Testimony is Personal Assurance built?*

A. Upon the Testimony of Gods Spirit  
nessing with ours, [ *Rom. 8. 16. The  
self beareth witness with our spirit,  
the Children of God.* ]

Q. 9. *Doth the Spirit make use of signs to assure us?*

es, Ordinarily he doth, [ 1 John 3. 14. ]  
 w that we are passed from death to life,  
 we love the brethren. And ver: 24: Here-  
 new that he abideth in us, by the spirit  
 e hath given us. ]

*How is true Assurance discerned from pre-*

ue assurance humbles the Soul, [ Gal:  
 am crucified with Christ; Nevertheless  
 et not I, but Christ liveth in me. And  
 he Soul afraid of Sin, [ 2 Cor: 7: 1: Ha-  
 erefore these promises, dearly beloved;  
 eanse our selves from all filthiness of  
 d spirit, perfecting holiness in the fear  
 ]

*What is the usual season of Assurance?*

he time of greatest sufferings for Christ,  
 4: 14: If ye be reproached for the name  
 t, happy are ye; for the spirit of glory  
 God resteth upon you. ]

*Is personal Assurance absolutely necessary to*

; a man may be saved, and in Christ,  
 it, [ Isa: 50: 10: Who is among you  
 eth the Lord, that obeyeth the voice of  
 nt, that walketh in darkness, and hath  
 ? Let him trust in the name of the Lord,  
 upon his God. ]

*What is the fruit of Assurance?*

oy unspeakable amidst outward Troubles,  
 5: 11: And not only so, but we also joy  
 through our Lord Jesus Christ, by whom  
 now received the atonement. ]

*What sins usually eclipse our Assurance?*

**A: Negligence**



**A.** Negligence in duty starves it, [ Give diligence to make your calling and sure. For if ye do these things, ye shall not fall. ] And sinning against light stabs. 8. Make me to hear joy and gladness, bones which thou hast broken may rejoice.

**Q. 11.** *What is the first inference from Strine?*

**A.** That no unregenerate Person can have Assurance; for it is the fruit of Justification, Adoption, and Sanctification.

**Q. 12.** *What is the second inference?*

**A.** That all the Joies of Heaven are not but some communicated in this life, [ Whom having not seen ye love; in whom now ye see him not; yet believing ye rejoice with joy unspeakable and full of glory. ]

**Q. 3.** *What is the third inference?*

**A.** That assured Believers need to respect persons, that they grieve not the Holy Spirit. [ Eph. 4 30. And grieve not the Holy Spirit of the Lord, whereby ye are sealed unto the redemption. ]

### Of Peace of Conscience.

**Q. 1.** **W**hat doth the word Peace signify in Scripture?

**A.** In the Language of the Old Testament signifies all temporal good, [ 1 Sam. 25 Peace be both to thee, and peace be to thine household. ] And in the New Testament all special good, as [ 2 Thes. 3 16. The Lord of peace give you peace always. ]

**Q. 3.** *What are the kinds of special*

## Of Peace of Conscience.

III

There is a twofold special Peace; One with-  
by Reconciliation, [ Rom. 5. 1. There-  
ing justified by faith, we have peace with  
And peace within us by way of Consola-  
Col. 3. 15. And let the peace of God rule  
hearts. ]

*What did our peace cost Christ ?*

cost him bloody Stripes and Sufferings,  
5. The chastisement of our peace was  
n, and by his stripes we are healed. ]

*Can none have true Peace but such as ar-*

o; others may have false Peace, [ Luke  
When a strong man armed keepeth his  
his goods are in peace. ] But Believers  
e true peace, [ Rom. 5. 1. Therefore be-  
fied by faith, we have peace with God  
our Lord Jesus Christ. ]

*Have all Believers Peace in their Conscien-  
times?*

o; they are always in a state of Peace, but  
always the sense of Peace, [ Isa. 50. 10.  
mong you that that feareth the Lord, and  
the voice of his servant, that walketh in  
, and hath no light? let him trust in the  
the Lord, and stay upon his God. ]

*What is that which hinders the sense of  
Believers?*

their Sins against the Lord, and grieving  
spirit, [ Isa. 59. 2. But your iniquities  
arated between you and your God; and  
have hid his face from you, that he will  
.]

*What maintains the state of Peace, when  
of Peace is lost?*

A. Christis



**A:** Christs continual and potent Intercession with the Father for us, 1 John 2: 12: children, these things write I unto you, that ye should not sin; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

**Q:** 8: *What is the best way to maintain peace with God?*

**A:** Strict walking by Gospel Rules, Gal 3: 12: And as many as walk according to this rule shall have life and peace. be on them.

**Q:** 9: *Doth this peace come and go with our peace?*

**A:** No, we may enjoy this when no peace is to be had in the world, John 16: 33: They have spoken unto you, that in me ye may have peace; in the world ye shall have tribulation; but be of good cheer, I have overcome the world. Micah 5: 5: And this man shall be the peace of the Jews, when the Assyrian shall come into our land.

**Q:** 10: *What is the first instruction from the Lord?*

**A:** That the wicked are in a sad condition, but especially in evil times, Is: 57: 1: But the wicked are like the troubled sea, which cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.

**Q:** 11: *What is the second instruction from the Lord?*

**A:** That the chief care of a Christian is to keep his peace with God, Jer: 17: 17: Fear not to me, thou art my hope in the day of evil.

**Q:** 12: *What is the last instruction from the Lord?*

**A:** Let the Saints long to be in Heaven, where is full and perfect peace, Is: 57: 2: He shall be brought into peace; they shall rest in their beds, each one praising the Lord, walking in his uprightness.

*Of Joy in the Holy Ghost.*

**H**ow many sorts of Joy are there among men?

There is a sensitive Joy, Acts. 14. 17. Ne-  
s he left not himself without witness, in  
lid good, and gave us rain from heaven, and  
seasons, filling our hearts with food and  
A sinful Joy, Prov. 15. 21. Folly is  
that is destitute of wisdom. And a spi-  
ritual Joy, Rom. 5. 11. And not only so, but we  
in God through our Lord Jesus Christ.

*Why is Spiritual Joy, called Joy in the Holy*

*because the Holy Ghost is the Author of*  
1. 5. 22. *But the fruit of the spirit is love,*  
*peace, &c.*

*What is the first thing begets joy in the*

*the first thing they joy in is, their Justi-*  
*fication before God, Isa. 61: 10. I will greatly*  
*rejoice in the Lord, my soul shall be joyful in my God;*  
*the Lord hath clothed me with the garments of salva-*  
*tion, he hath covered me with the robes of righte-*  
*ousness. Rom. 5: 11. And not only so, but we also*  
*are justified through our Lord Jesus Christ by whom we*  
*have received the atonement.*

*What is the second thing that breeds this Joy?*  
*Hope of Glory breeds Joy in the Saints,*  
*1. 2. And rejoyce in hope of the glory of God.*  
*What is the instrument by which the spirit*  
*breeds this Joy?*

*Confidence is the instrument of it, Phi. 1. 25. And*  
*in this confidence, I know that I shall abide &*  
*with you all, for your furtherance and joy of*



Q: 6: *What is the first Property of this*

A: 'Tis Joy unspeakable, and full  
1 Pet. 1, 8 Believing, ye rejoyce with  
speakable, and full of glory.

Q. 7: *What the second Property of it ?*

A: That it is not in the power of man  
prive the Saints of it, Job. 16: 22. That  
joy no man taketh from you.

Q: 8: *What is the third Property of it ?*

A: It maketh the Soul free and chearful  
ways of Obedience, Ps. 119: 32. I will  
ways of thy commandments, when thou  
enlarge my heart.

Q: 9: *What is most destructive to a Christian*

A: Sin, especially sin against light,  
Make me to hear joy and gladness, that  
which thou hast broken may rejoyce.

Q: 10: *What should be the main care of a Christian*  
*in this world ?*

A: To maintain his joy in God to the end  
20, 24. But none of these things move me  
neither count I my life dear unto myself  
that I might finish my course with joy.

Q: 11: *Have not Hypocrites their joys as*  
*real Christians ?*

A: Yes, but the Joy of the Hypocrite  
grounded upon Scripture-warrant, and will  
away, and will come to nothing at last  
35. He was a burning and a shining light  
were willing for a season to rejoyce in him.

Q: 12: *What is the first Inference from*

A: Let all that expect joy in the Holy Spirit  
see that they preserve purity of Conscience  
Conversation, 2 Cor. 1: 12. For our rejoycing

*Of the Increase of Grace.*

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the testimony of our conscience, that in  
city & godly sincerity, not with fleshly wis-  
dom by the grace of God, we have had our con-  
science in this world, and more abundantly to  
wards.

13: *What is the last Inference?*

That Religion is no melancholy thing, but  
the fountain of all Joy and Pleasure, *Pr. 3:17*. Her  
are ways of pleasantness, and all her paths are

*Of the Increase of Grace.*

**D**oeth all true Grace increase and grow?

A: Yes, it doth, like the Morning  
*Pr. 4:18*. The path of the just is as the  
dawn light, that shineth more and more unto  
perfect day. And for that end God hath ap-  
pointed Ministers and Ordinances, *Eph. 4:11,12*  
He gave some Apostles, and some Prophets,  
some Evangelists, and some Pastors and  
teachers; for the perfecting of the Saints, for  
the work of the Ministry, for the edifying of the  
Church of Christ.

2: *Cannot false or seeming Grace grow?*

It may sprout up and seem to flourish for  
a while; but comes not to perfection, *Luk. 8:14*.  
That which fell among thorns are they which  
they have heard, go forth, and are choked  
with cares, and riches, and pleasures of this life,  
bringing no fruit to perfection.

*What is the first respect in which Grace grows?*

It grows by deeper rooting it self in the Soul  
*Ps. 17*. That Christ may dwell in your hearts  
firmly, that ye being rooted and grounded in  
love may be able, &c.



Q. 4. *What is the manner of its growth?*

A. It grows in respect, of its greater readiness for Acts of Obedience, Col. 1:11. *strengthened with all might, according to his glorious power, unto all patience and long-suffering, with*

Q. 5. *What is the third respect or manner of growth?*

A. It grows in respect of its Abilities to mind more steadily on spiritual things. grown Christians are called spiritual men. 6. 1. *Ye which are spiritual, restore such as are of the spirit of meekness.*

Q. 6. *Why must all true Grace grow?*

A. Because there is a stature to which Christians are appointed, Eph. 4:13. *Till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.*

Q. 7. *What are the Causes of a Christian's growth?*

A. Union with Christ, John. 15. 4. *A branch cannot bear fruit of it self, except it abide in the vine; no more can ye, except ye abide in me.* And his Blessings on the Ordinances, 10, 11. *For as the rain cometh down, and snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth bud, that it may give seed to the sower, and bread to the eater: So shall my word be that shall go forth of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it.* And his Benediction, Phil. 1. 19. *For I know that this shall turn to my salvation through your prayers, and the supply of the Spirit of Jesus Christ.*

8. May not true Grace sometimes decay ?

Yes, it may : Rev. 2: 4. Nevertheless I have  
 at against thee, because thou hast left thy  
 ve. But not utterly, 1 Joh. 3: 9. Who-  
 is born of God doth not commit sin, for his seed  
 eth in him.

9. What is the first Inference from hence ?

Believe God for Gospel Ordinances, Ps 92: 13:  
 e that be planted in the house of the Lord, shall  
 in the courts of our God. They shall still bring  
 fruit in old age; they shall be fat and flourishing.

10. What is the second Inference ?

Hence we see the miserable state of them  
 row worse and worse, Jude, ver. 12. These  
 ts in your feasts of charity, when they feast  
 ou, feeding themselves without fear : clouds  
 e without water, carried about of winds ;  
 phoso fruit withereth, without fruit, twice  
 pluckt up by the root.

11. What is the third Inference ?

Christians should not be discouraged at their  
 ells in grace, for they have a merciful  
 , Isa. 42. 3. A bruised reed shall be not break ;  
 e smoking flax shall be not quench; he shall bring  
 udgment unto truth. And a sure promise, Job  
 . The righteous also shall hold on his way, &  
 at hath clean hands shall be Stronger & Stronger

12. What is the last Inference ?

That all true Christians draw daily nearer  
 earer to the heavenly and perfect state,  
 . 4. 16. For which cause we faint not; but  
 our onward man perish, yet the inward man  
 wed day by day. Rom. 13. 11. Now is our  
 ion nearer than when we believed.



**Q: 1:** **W**hat is Perseverance to the  
**A:** It is the steady and continuance of Christians in the ways and Obedience, amidst all temptations and encouragements to the contrary, *Col. 1,* continue in the faith grounded and settled, and be not moved away from the hope of the promise which ye have heard, and which was promised to every creature, which is under heaven, of which I Paul am made a minister.

**Q: 2:** *Do all that profess Christ, continue?*

**A:** No; many that at first zealously follow him, afterwards fall away, *Joh. 6:66.* For sometime many of his Disciples went back, and followed no more with him.

**Q: 3:** *Why do not all Persevere?*

**A:** Because all Professors have not a good root and foundation, *Mat. 13: 20, 21.* But he that receiveth the seed in stony places, the same is like the hearer of the word, and anon with joy receiveth it, yet hath he not root in himself, but endureth for a while; for when tribulation, or persecution ariseth because of the word, by which he is offended.

**Q: 4:** *What is the First ground of the Salvation?*

**A:** God's electing love, in which they are given to Christ, *Joh. 10: 29.* My father that gave them me, is greater than all, and no man is able to pluck them out of my father's hand, *17: 24.* Father, I will that they also which thou hast given me, be with me where I am, that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

*What is the second ground of Perseverance?*

The immortal nature of sanctifying grace,  
14. But whosoever drinketh of the wa-  
ter that I shall give him, shall never thirst; but  
the water that I shall give him, shall be in him a  
fountain of water, springing up into everlasting life,  
3: 9. For his seed remaineth in him.

*What is the third ground of it?*

The Covenant of Grace, Jer. 32: 40. I  
will make an everlasting covenant with them,  
I will not turn away from them to do them  
wrong, but I will put my fear in their hearts, that  
they shall not depart from me.

*What is the fourth ground of it?*

Christ's effectual Intercession, Lu. 22: 32. But  
thou hast prayed for thyself, that thy faith fail not:

*Are there no declinings of grace in the*

Yes, there are, Rev. 2: 4. Nevertheless  
I have somewhat against thee, because thou hast  
lost thy first love. Yet Grace cannot be totally  
lost. For the seed of God remaineth  
in the sanctified, 1 Job: 3: 9. Whosoever is  
of God doth not commit sin, for his seed re-  
maineth in him; and he cannot sin because he  
is the son of God.

*Is there no hope of Salvation for final Apo-*

No; the Gospel gives none, Heb. 10: 38. But  
if any man draw back, my soul shall have no  
peace in him.

*What is the first Instruction hence?*

It warns all men to lay a good foundation,  
lest the buildings of hope be overturned when



the storm comes, Mat. 7, 24, 25. *whoſoever heareth thoſe ſayings of mine, them, I will liken him to a wiſe man who buildeth his houſe upon a rock, and the rain deſcendeth, the floods come, and the winds blew, and that houſe, and it fell not; for it was founded upon a rock.*

Q. 11. *What is the ſecond Inſtruction?*

A. That all men ſhould look to themſelves leſt they loſe the things which they want. *2 Epist. of John. ver. 8. Look to your ſelves leſt ye loſe not thoſe things which we have wrought, that we receive a full reward 1 Cor. 10. 12. Therefore let him that thinketh he ſtandeth, take heed leſt he fall.*

Q. 12. *What is the laſt Inſtruction?*

A. Let no true Chriſtian be diſcouraged, weak ſoever, for God is able to make him ſtrong. *Rom: 14. 4. Who art thou that judgeſt another ſervant? to his own maſter he ſtandeth or falleth; he ſhall be holden up; for God is able to make him ſtand.*

Of perfection at Death.

Q. 37. **W**HAT BENEFITS DO WE RECEIVE FROM CHRIST AT DEATH.

A. The Souls of Belivers are at their death made perfect in holineſs, and do immediately paſs into glory; their bodies being ſtill united to Chriſt, do reſt in their Graves till the reſurrection.

Q: 1. *What is the ſtate of perfect holineſs?*

A. It conſiſts in a perfect freedom from any of the leaſt inclination to ſin, Epho

he may present it to himself a glorious Church, without spot or wrinkle, or any such thing, but it should be holy and without blemish.

2: Wherein else doth perfection consist?

It consists in the attainment of the highest degrees and degrees of holiness the creature is capable of, Eph: 4, 12, 13, For the perfecting of Saints,---till we all come in the unity of the Spirit, and of the knowledge of the Son of God, to a perfect man, unto the measure of the stature of the fullness of Christ.

3: Cannot this be attained whilst in the Body?

No; for here all our Graces are imperfect, 1 Cor: 13, 12. For now we see through a glass, but then face to face. And we live at a distance from God, 2 Cor: 5: 6. Whilst we are in the body, we are absent from the Lord.

4: How is this attained at Death?

At Death, the Roots of Sin are pulled up out of the Belivers's Nature, Heb: 12, 23. And the spirits of just men made perfect.

5: Why must the Soul be made perfect at Death?

Because the purity of the heavenly state admits no sin or imperfection, Rev: 21: 27. And none shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lambs book of life.

6: What is the first Inference from hence?

That Death should be lovely and desirable in the eyes of Belivers, Phil. 1, 23. Having a desire to depart, and to be with Christ, which is far better.



*Q. 7: What is the second Inference?*

*A.* That God hath provided singular for his People that now groan under the and many imperfections, *1 Cor: 13: 12.* As to see through a glass darkly, but then face to face: Now I know in part; but then shall even as also I am known.

*Q. 8: What is the third Inference?*

*A.* That the heavenly state is infinitely and beyond whatever we enjoy here, *1 Cor: 13: 12.* But as it is written, Eye hath not seen, nor heard, neither have entered into the heart the things which God hath prepared for them that love him.

*Q. 9: What is the fourth Inference?*

*A.* That believers are but at a small distance from the satisfaction of all their desires, *Rom: 8: 23.* Now is our salvation nearer then when we were first called.

*Q. 10: What is the fifth Inference?*

*A.* That the Saints should earnestly pursue that perfection, even in this imperfect state, *Phil: 3: 13: 14.* Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press towards the mark: for the price of the calling of God in Christ Jesus.

*Q. 11: What is the sixth Inference?*

*A.* That death to the Saints is better than life in this world, *Phi: 1: 21.* For to me to live is Christ, and to die is gain.

*Q. 12: What is the last Inference?*

*A.* That Faith is absolutely necessary to this perfect state.

Q: **D**O all that die in Chr<sup>l</sup>st immediately pass into glory?

A: Yes, they do, *Luk. 23: 43.* To day shalt thou be with me in Paradise, *Phi. 1: 23.* Having fire to depart, and to be with Christ.

Q: 2: *What is the First reason for their immediate glorification?*

A: Because Heaven is prepared and ready for them, *Matt. 25: 34.* Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Q: 3: *What is the Second reason for it?*

A: Because at Death they are as ready for glory as ever they shall be, *Job: 9: 4.* I must do the work of him that sent me while it is day; for night cometh when no man can work.

Q: 4: *What is the Third reason for it?*

A: Because Death else could not be gain, as *Phi. 1: 21.* For to me to live is Christ, and death is gain.

Q: 5: *What is the Fourth reason for it?*

A: Because there is the same reason for all, as for one: but some are immediatly glorified, *Luk. 23: 43.* To day shalt thou be with me in Paradise.

Q: 6: *What is the Fifth reason for it?*

A: Because Christ longs for their coming to him, and they for his Enjoyment; and these things are in vain, if not satisfied, *Rev. 22: 17.* And the spirit and the bride say, Come, and him that heareth say, Come; and let him that thirst say, Come; and whosoever will, let him take of the water of life freely; he which heareth those things, saith, Surely, I come, Amen, even so, come Lord Jesus.

Q: 7: *What*



Q. 7: What is the first Instruction from ben

A. That the Apparitions of departed  
ordinarily are but Fables. They wander  
*Rev 3:12*. Him that overcometh will I make  
lar in the Temple of my God, and he shall  
more out.

**Q. 8: What is the second Inference?**

A. That Purgatory is a groundless Fable  
invention of men; and the Scriptures alledg  
countenance it, grossly abused, 1 Pet. 3: 19. B  
which also he went & preacht unto the sp  
prison

Q. 9. *what is the third Inference from*

**A.** That Heaven must needs be a marvelous surprize to Believers, how long soever they conversed with it here.

**Q. 10.** *What is the fourth Inference?*

A. The consideration of this should pr  
Saints to work hard to finish all they have  
on Earth, *Eccles: 9: 10.* Whatsoever thy  
findeth to do, do it with thy might ; for  
is no work, nor device, nor knowledge,  
wisdom in the grave whither thou goest.

**Q. 11:** *What is the fifth Inference?*

4. That there is no reason to grieve except for departed Saints, 1 *Thes.*: 4: 14. Even those also which sleep in Jesus will God bring with

**Q. 12:** *What is the last Inference?*

A. That Christless ones are immediately in Hell, Luke 16: 22, 23. The rich man alive and was buried, and in Hell he lift up his eyes being in torment.

1: **W**hy must Believers come to the Grave?

Because where Sin hath been, Death by Law must follow, *Rom*, 5, 12. Wherefore by one man sin entred into the world, and by sin, and so death passed upon all men, that all have sinned. *Rom*: 8, 10. And if Christ in you, the body is dead because of sin; but spirit is life because of righteousness.

*What is the first priviledge of their Bodies there?*

'Tis the priviledge of their Bodies to be in union with Christ, *1 Thes*. 4: 14. Them which sleep in Jesus will God bring with him.

2: *What is the second priviledge?*

Their Graves are places of Rest; not Priests, but Beds of Rest *Isa*. 57, 2. He shall enter in peace, they shall rest in their beds, each one keeping in his uprightness.

3: *What is the first evil they rest from?*

All the toils, and troubles, and afflictions of this life, *Rev*, 14: 13. They may rest from their labours, and their works do follow them.

4: *What is the second evil they rest from.*

They rest from all persecutions from men, *13*: 17. There the wicked cease from troubling, and there the weary be at rest.

5: *What is the third evil they rest from?*

They rest from Sin, never to feel temptation or inclination to sin, *Heb*: 12, 23. And the spirits of just men made perfect.

6: *How long shall the Bodies rest in the Grave.*

Nor for ever, but till the Day of the Resurrection, *Job* 19, 26. For though after my skin worms destroy this body, yet in my flesh I see

Q 8: *What*



**Q: 8:** *What is the first Inference from*

**A:** That union with Christ redounds to the singular advantage of the Body as well as the  
*Rom: 8: 11.* But if the spirit of him that raised up Jesus from the dead, dwell in you, he raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwells in

**Q, 9:** *What is the second Inference?*

**A:** That Death dissolves not the union between Christ and the souls or bodies of his, *Mat: 22: 32* I am the God of Abraham, the God of Isaac, the God of Jacob; God is not the God of the dead, but of the living.

**Q: 10:** *What is the third Inference?*

**A:** That seeing our Bodies are to have so sweet rest in the Grave, we should spare them in God's Service now, *2 Pet. 3: 14.* Yea, I think it meet, as long as I am in this Tabernacle, to stir you up, by putting you in remembrance, knowing that shortly I must leave off this my Tabernacle, even as our Lord Jesus Christ hath shewed me.

**Q: 11:** *What is the fourth Inference?*

**A:** That Christians should neither too much fear their own, nor sorrow for others death, *Rom: 8: 38:* For I am perswaded, that neither death, nor life, nor angels, nor principalities, nor powers, ---- nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord, *1 Thes. 4: 13.* I would not have you to be ignorant concerning them which are asleep, that ye sorrow not even as others which have no hope.

*Of the Resurrection.*

**Q: 1:** *Is the Resurrection a credible Doctrine?*

**A:** Yes, it is, *Acts: 26: 8.* Why should it be thought a thing incredible with you that God should raise the dead?

**Q: 2:** *Why then doth it seem incredible to man?*

**A:** Because they err, not knowing the Scriptures, and the Power of God, *Mark: 12: 24.* Do not therefore erre, because you know not the scriptures, neither the power of God? The power of God assures us it may be so, and the word of God tells us it must be so.

**Q: 3:** *Is it sinful to doubt of the Doctrine of the Resurrection?*

**A:** 'Tis not only a sin to doubt it, but an heinous to deny it, it being a fundamental Article, *1 Cor: 15: 13: 14.* And of the resurrection of the dead. *1 Cor: 15: 13: 14.* But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain.

**Q: 4:** *Who must rise again at the Resurrection?*

**A:** All men, good and bad, must rise again, *Acts: 24: 15.* And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust. *Rev: 20: 12: 13: 14.* And I saw the dead both small & great, stand before God, &c.

**Q: 5:** *What is the first difference betwixt the Resurrection of the just and unjust?*

**A:** Saints rise by vertue of their union with Christ, *Ro: 8: 11.* But if the spirit of him that raised up Jesus from the dead dwell in you; he

*that*



that raised up Christ from the dead, shall quicken your mortal bodies by his spirit dwelleth in you But the wicked by his power

*Q. 6. What is the second difference?*

*A.* The second and main difference will be the contrary ends to which they rise; some to life, and some to condemnation, *Dan: 12: 2* many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, and everlasting contempt.

*Q. 7: What is the glory to which Saints shall be raised?*

*A.* In the likeness of Christ's glorious Body, *Phi: 3, 21.* Who shall change our vile body, that it may be fashioned like to his glorious Body

*Q. 8: What is the first Inference from hence?*

*A.* That every man should strive to the utmost to attain to the Resurrection of the dead, *Phil: 10, 11.* That I may know him, and the fellowship of his Resurrection, and the fellowship of the sufferings, being made conformable unto his death, If by the resurrection means I might attain to the resurrection of the dead

*Q. 9: What is the second Inference?*

*A.* Comfort to them who now groan under manifold Distempers, and Deformities of the Body, they being made equal to Angels, *Mark 12: 25.* For when they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels which are in heaven

*Q. 10: What is the third Inference?*

*A.* Get Union with Christ by Faith, and expect a joyful Resurrection, *John 11, 25.* said unto her, I am the resurrection, and the life, that believeth in me, though he were dead, yet shall he live.

*Q. 11:*

Q. 11: *What is the fourth Inference?*

A. Saints should not fear Death, Gen: 46, 3  
cannot to go down into Egypt.

Q. 12: *What is the last Inference?*

A. Imploy your Bodies for good now.

Of Christ's acknowledging Believers.

Q. 38. **W**HAT benefit do Believers  
receive from Christ at the  
Resurrection.

A. At the Resurrection Believers being raised  
in glory, shall be openly acknowledged, and  
quitted in the Day of Judgement, and made  
perfectly blessed in the full enjoying of God to  
Eternity.

Q. 1: *What is it to be acknowledged by Christ?*

A. It is Christ's owning of the special relation  
twixt him and them *Mat: 25, 34.* Come ye  
blessed of my father, inherit the Kingdom pre-  
pared for you from the foundation of the world

Q. *Whom will Christ acknowledge for his?*

A. Such as confess Christ now, *Mat: 10, 32*  
Whoever therefore shall confess me before  
men, him will I confess also before my father  
which is in heaven.

Q. 3: *Before whom will Christ confess them?*

A. Before his Father, Angels and Men, *Rev: 3, 5*  
that overcometh, the same shall be clothed  
white Raiment, and I will not blot out his  
name out of the book of life, but I will confess  
his name before my father, and before Angels

Q. 4: *Who shall be denied by Christ in that Day?*

A. All that now deny Christ, shall be denied by  
him, *2 Tim: 2: 12.* If we deny him, he also will  
deny



130 *Of Christ's acknowledging Believers*  
deny us, *Tit: i: i6*. They profess that they know him, but in works they deny him; being abominable, disobedient, and unto every good work reprobate.

*Q: 5: Why will Christ openly acknowledge them?*

*A:* To wipe of all Aspersions and Calumnies that now are cast upon them, *Ija: 66: 5*: Brethren that hated you, that cast you out for my names sake, said, Let the Lord be glorified, but he shall appear to your joy, and they shall be ashamed.

*Q: 6: What will be the effect of Christ's acknowledgment?*

*A:* 'Twill put a full end to all doubts, and jealousies of themselves, *1 Cor. 4: 3*, with me it is a very small thing that I should be judged of you, or of man's judgment; I judge not my own self, for I know nothing by myself; yet am I not hereby justified, but that judgeth me is the Lord.

*Q: 7: What other effect will it produce in them?*

*A:* Joy unspeakable and transcendent; a time called time of refreshing, *Acts: 3: 17*. When this time of refreshing shall come from the presence of the Lord.

*Q: 8: Is this the only time Christ acknowledges them?*

*A:* No, he acknowledgeth them by his secret testimony now; but that's private in the consciences, *Rom. 8: 16*. The spirit it self beareth witness with our spirits, that we are the children of God.

*Q: 9: What is the first Inference from this?*

*A:* To warn all how they pass rashly concerning Christ's Servants, *Psa, 73: 15*. If I say

ak this! Behold I should offend against the  
eration of thy children.

Q: 10: *What is the second Inference?*

A: Let none be afraid or ashamed to confess  
Person, Office, or any Truth of Christ, for  
loss or danger that may threaten them, *Luk.*  
8, 7. Also I say unto you, Whosoever shall  
fess me before men, him shall the son of man  
confess before the Angels of God. But he  
denieth me before men, shall be denied before  
Angels of God.

Q: 11: *What is the third Inference?*

A: Let Christians abound in good works. E-  
y act of Charity for Christ, shall be acknow-  
ged by him in the Day of Judgement, *Mat.*  
35. For I was an hungred, and ye gave me  
eat; I was thirsty, and ye gave me drink; I  
a stranger and ye took me in.

Q: 12: *What is the last Inference?*

A: Let all Christians love and long for the day  
Christ's appearing. *2 Tim.* 4: 8. Henceforth  
eis laid up for me a crown of righteousness,  
ch the Lord the righteous Judge shall I give  
at that day, and not to me only, but unto  
m also that love his appearing.

*Of Christ's acquitting Believers.*

Q: 1: **W** *Hat is it to be acquitted by Christ?*

A: It is to be discharged and  
red from all the guilt of Sin, and punishment  
to it by the Law, upon the account of Christ's  
hteousness imputed by God, and receiv-  
by Faith, *Rom.* 5: 1. Therefore being  
ified by faith; we have peace with God,  
through



132      *Of Christ's acquitting Believers*  
throughour Lord Jesus Christ, *Rom: 8*,  
is therefore now no condemnation  
which are in Christ Jesus.

*Q. 2: How many wayes are Believers ac*

*A.* They are acquitted now in the  
Heaven, *Rom. : 8, 33*. Who shall lay any  
to the charge of God's Elect? It is God  
justifieth. In the Court of their own  
ences, *1 John. 3, 21*. Beloved, if our  
condemn us not, then have we confidence  
wards God. And in the Day of Judgment  
particular; *Heb: 9, 27*. As it is appointed  
men once to die, but after this the judgment  
And general *Acts: 3, 19*. Repent ye  
fore and be converted, that your sins  
blotted out. Their Sins are then blotted

*Q. 3. How doth Christs acquittance now,  
from that at Judgment?*

*A.* They differ in respect of publickness  
is secret in the Believers's bosom, and that  
before Men and Angels, *Rev: 3, 5*. I will  
his name before my Father, and before his

*Q. 4: What is the second Difference?*

*A.* They differ in respect of subjective co  
ty and assurance. A Believer may doubt  
but not of that, *1 Cor. 4: 4, 5*. For I know  
thing of myself, yet am I not hereby justified  
but he that judgeth me is the Lord; the  
judge nothing before the time, until the  
come

*Q. 5: What is the third Difference betwixt*

*A.* They differ in point of consolation  
always bears proportion to the certainty  
Hence that day is called the time of

in Christ blots out their Sins by Sentential  
ification, *Acts: 3, 19.* Repent ye therefore  
be converted, that your sins may be blotted  
when the times of refreshing shall come  
in the presence of the Lord.

*Q. 6: Do Believers then lie under condemnation  
that Day?*

*A.* No, they are truly and fully justified now,  
*5, 24.* He that heareth my word, and be-  
lieveth on him that sent me, hath everlasting  
life and shall not come into condemnation; but  
passed from death unto life. But this Sentence  
is yet publisht by Christ's own mouth, as it  
is be-  
lieven.

*Q. 7 On what account shall they be acquitted in  
that Day?*

*A.* On the very same account and score they  
are now, viz For the imputed Righteousness  
of Christ in the way of Free-grace, *Eph. 1: 7,*  
whom we have redemption through his blood  
the forgiveness of sins, according to the riches  
of his grace.

*Q. 8, Must the Saints be summoned to Christ's  
Judgment in that Day?*

*A.* Yes, they must appear as well as others,  
*1: 5, 10.* For we must all appear before the  
Judgment-seat of Christ. But not to the same  
end. *John 5: 29* And shall come forth, they that  
have done good, unto the resurrection of life:  
and they that have done evil, unto the resur-  
rection of damnation.

*Q. 9, What is the first Inference hence?*

*A.* How sure is a Believer's Justification, being  
justified privately and publickly in this World  
and that to come!

*Q. 10, What*



**Q: 10:** *What is the second Inference?*

**A:** Though the Day of Judgment be as solemn, it should not be dreadful to Believers. They should look for, and hasten to the coming of the Day of God, 2 *Pet: 3: 12*. Looking for and hastening unto the coming of the day of God.

**Q: 11:** *What is the third Inference?*

**A:** That Faith is a Grace of absolute necessity and unspeakable excellency, *Rom: 5: 1, 2*. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, By which also we have access by faith into this grace wherein we stand.

**Q: 12:** *What is the last Inference?*

**A:** All unbelievers are in a miserable state now. *Joh. 3: 18*. He that believeth not, is damned already: And worse in the world to come. *Mat: 25: 41*. Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.

### *Of the full Enjoyments of God.*

**Q: 1:** **W***hat doth perfect Blessedness consist in, and imply?*

**A:** It supposes the total Freedom of Believers from all the moral evil of Sin, *Eph. 5: 27*. That he might present you to himself a glorious Church, not having spot nor wrinkle, or any such thing, but that it should be holy, and without blemish. And from all the penal evils of suffering. Revelation. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

**Q: 2:**

*Q: 2. what else is implied in perfect Blessedness?*

A: It implies the full and perfect enjoyment of God, 1 Cor: 15: 28. And when all things shall be subdued unto him, then shall the son also himself be subject unto him that put all things under him, that God may be all in all.

*Q: 3. what is it for God to be all in all?*

A: It implies three things in it. 1<sup>st</sup>, That all the Saints shall be filled and satisfied from God alone: Secondly, That there shall be no need of other things out of which they were wont to seek comfort. Thirdly, That all other things, in Heaven, Angels, Saints, should be loved and enjoyed in God.

*Q: 4. In what respect shall they Enjoy God in Heaven?*

A: They shall have the glorious and immediate presence of God with them, Rev: 21: 3. God himself shall be with them, and be their God.

*Q: 5. In what other respects shall they Enjoy God?*

A: They shall see him as he is, 1 John 3: 2. We shall be like him; for we shall see him as he is.

*Q: 6. what will such a vision of God produce?*

A: It will produce perfect conformity in them to God, 1 John 3: 2. When he shall appear, we shall be like him; for we shall see him as he is. And perfect joy will result from hence, Ps 16: 11. In thy presence is fullness of joy, at thy right hand there are pleasures for evermore.

*Q: 7. Do not the Saints enjoy God here?*

A: Yes, they do; but not so as they shall enjoy him in Heaven, 1 Cor. 13: 12. Now we see through a glass darkly, but then face to face; now we know in part; but then shall I know, even as I am known.

*Q: 8. what*



*Q. 8. What are the special differences the Saints Communion with God here, and Heaven?*

*A.* Their Communion with God here g'd with Sin, *Rom: 7, 21.* I find then that when I would do good, evil is present me. Here it is not constant, *Pf. 22. 1.* my God, why hast thou forsaken me? Unsatisfying: but in Heaven it will be pure, and satisfying.

*Q. 9. How long shall they there enjoy God?*

*A.* Not for days, years, ages, but ever and ever. *1 Thes. 4: 17.* And so shall ever with the Lord.

*Q. 10. What is the first Instruction from*

*A.* That the World is not the place Saints rest and satisfaction, *Heb 4: 9.* There maineth therefore a rest to the people. *2 Cor: 5: 2, 6.* For in this we groan earnestly desiring to be cloathed upon with our which is from heaven; therefore we are confident, knowing that whilst we are in the body, we are absent from the Lord.

*Q. 11. What is the second Instruction from*

*B.* That Death is a singular benefit to Saints; and though it be an enemy to us yet it is the medium to Glory, *2 Cor. 5.* we that are in this Tabernacle do groan being burthened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

*Q. 12. What is the third Instruction from*

*A.* The necessity of Faith and Repentance in this World. None shall be raised up to acknowledge

acknowledged, acquitted, and made perfectly  
ed in the full enjoyment of God, but Belie-  
[ Rom. 8. 30. Moreover whom he did pre-  
ate, them he also called; and whom he  
them he also justified; and whom he ju-  
them he also glorified, Heb. 12. 14. Fol-  
peace with all men, and holiness, without  
no man shall see the Lord. ]

Of Mans Duty to God.

**V** What is the Duty that God re-  
quireth of Man?

The Duty which God requireth of Man, is  
ence to his revealed will.

1. *Is Obedience to Gods will the Duty of every*

It is unquestionably the duty of every man  
y the will of God, so far as he hath made  
wn to him, [ Micah 6. 8. He hath shewed  
O man, what is good, and what doth the  
require of thee, but to do justly, and to love  
, and to walk humbly with thy God? ]

2. *On what account is Mans Obedience due to*

It is due to him. *First*, As he is Creator;  
whom we live, and move, and have our  
, Acts 17. 27, 28. *Secondly*, As he is our  
actor, from whom we receive all our Mer-  
[ Deut. 28. 47. Because thou serveest not  
ord thy God with joyfulness, and with  
ess of heart for the abundance of all things  
fore shalt thou serve thine enemies, which  
rd shall send against thee, in hunger, thirst  
edness, and in want of all things. ] *Third-*  
G ly,



*Of Mans Duty to God.*  
 ly, As he is our Lord, and law-giver.  
 12. There is one Law-giver, who  
 and to destroy. ]

Q. 3. *Is Obedience due to none but God?*

A. Yes, Subjects must obey their  
 gistrats, [ *Rom. 13. 1.* Let every soul  
 to the higher powers, for there is no  
 of God. The powers that be are  
 God. ] People their Ministers, [ *1 Pet. 2. 13.*  
 Obey them that have the rule over you  
 mit your selves, for they watch for  
 as they that must give an account. ]  
 their Parents, [ *Eph. 6. 1.* Children  
 parents in the Lord, for this is right  
 as they are to obey God.

Q. 4. *What is the difference between  
 ence to Gods Commands, and Mens?*

A. We are to obey God chiefly  
 ly, for his own sake, but creatures  
 and for Gods sake, [ *1 Pet. 2. 13.* Submit  
 selves to every ordinance of man, for  
 sake. ] And [ *Eph. 6. 1.* Children ob-  
 rents [ in the Lord ] for this is right.

Q. 5. *What must we do when the  
 God and Man fall cross to one another?*

A. In that case we must yield our  
 to God, and not to man, whatever  
 it, [ *Acts 4. 19.* Whether it be right  
 of God to hearken unto you more than  
 judge ye. ]

Q. 6. *Why must we obey God rather than  
 man?*

A. Because God is the Supream  
 Lord of our Consciences, and no  
 power to command our Obedience.

him, [ *Isa. 33. 22.* For the Lord is our  
e, the Lord is our law-giver, the Lord is our  
he will save us. ]

7. *Have the People liberty to compare the Laws of  
and Men, and judge how they agree, or differ?*

Yes, their Judgment of Discretion is both  
manded, [ *1 Cor. 10. 15.* I speak as to wise  
judge ye what I say. ] And commended,  
s 17. 11. These were more noble than those  
heffalonica, in that they received the word  
all readiness of mind, and searched the scrip-  
daily, whether these things were so. ]

8. *What is the only Rule for our Obedience*  
*?*

The will of God revealed in the Scriptures,  
r only Rule of Obedience, [ *Isa, 8. 20.* To  
w, and to the testimony; if they speak not  
ding to this word, it is because there is no  
in them. ]

9. *But if a man have a voice, a vision, or a  
n, seeming to hint the secret will of God, may  
obey it?*

Yes, if it be consonant to the revealed will  
od in the word, otherwise nor, [ *Deut. 29.*  
The secret things belong unto the Lord our  
but those things which are revealed belong  
us, and to our Children for ever, that we  
do all the words of this law.

10. *What is the first instruction hence?*

That it is highly sinful and dangerous to dis-  
the known will of God in any thing, [ *Rom.*  
For the wrath of God is revealed from hea-  
gainst all ungodliness and unrighteousness of  
who hold the truth in unrighteousness, *Luke*



12. 47. And that servant which kne will, and prepared not himself, neie cording to his will shall be beaten stripes. ]

Q. 11. *What is the second instruction*

A. That is a blessed man who conlabours to obey the will of God so discover it, [ *John 13. 17. If ye things, happy are ye if ye do them. And as many as walk according to this be on them, and mercy. ]*

Q. 12. *What is the third inference*

A. It is highly sinful and dangerous mand others, or obey commands fr which are not according to Gods [ *Hos. 5. 11. Ephraim is oppressed, in judgment, because he willingly wa the Commandments. Jer. 7. 31. And built the high places of Tophet, whic valley of the son of Hinnom, to burn and their daughters in the fire, which ded them not, neither came it into my*

### Of the Moral Law.

Q. 40. **VV**hat did God at first to Man for the Obedience?

A: The Rule which God at first re Man for his Obedience, was the Moral

Q: 41: *Where is the Moral Law ly comprehended?*

A: The Moral Law is summarily ed in Ten Commandments.

Q. 1: *Is every man under the Direction of a Law?*

Yes; Man being a reasonable Creature, is of, and fitted for Government by Law, other Creatures are not; and being an accountable Creature to God, must needs be under [ *Rom: 2: 15: Which shew the works of* written in their hearts, their consciences bearing witness, and their thoughts the mean accusing, or else excusing one another? ]

*: How could man be under a Law before the Law was given by Moses?*

Before ever the Law was given at Sinai, the Race of Adam had a Law written in their hearts, viz. the Light of Reason, and Dictates the Moral Conscience, [ *Rom: 2: 14: For when Gentiles which have not the law, do by nature the things contained in the Law, these have the law, are a law unto themselves.* ] And thus, the Church had the revealed will of God to direct them, [ *2 Pet: 1: 19, 20: We have the more sure word of Prophecy, whereunto we do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the morning stars arise in your hearts. Knowing this first, that the prophecy of the scripture is of any private interpretation.* ]

*What is the meaning of the Moral Law?*

It is not a Law to direct and order our actions; but a Law that binds universally and equally, as the Ten Commandments do those in whom they are promulged, and the Light of Reason doth all others, [ *Rom: 2: 14: For when Gentiles which have not the Law, do by nature the things contained in the law, these having the Law, are a Law unto themselves,* *Lu: 16: 17:*



It is easier for heaven and earth to pass  
title of the Law to fail. ]

Q. 4. *Why is it said to be summarily con-  
in the Ten Commandments ?*

A. Because much more is included  
Command than is exprest, as our Saviour  
in exposition of it, [ *Mat. 5. 21. Ye shall  
that it was said by them of old time,  
not kill : and whosoever shall kill, shall be in  
danger of the judgment. ]*

Q. 5. *Doth the Moral Law bind Christ  
the Gospel ?*

A. Yes, it doth, as a Rule to order  
conversation by, [ *Jam. 2. 8, 9, 20. If ye  
royal law according to the scripture, Thou  
love thy Neighbour as thy self, ye shall be  
but if ye have respect to persons, ye shall be  
and are convinced of the law as transgressors  
for whosoever shall keep the whole law, and  
offend in one point, is guilty of all ?* ]  
2. Children obey your parents in the Lord  
for this is right. Honour thy father  
and mother ( which is the first commandment  
promise. )

Q. 6. *Is the Moral Law the same thing  
Covenant of Works, and imposed for the same*

A. God never designed the law to be  
of mans justification since the Fall, [ *Gal. 3.  
22. Is the law then against the promise ?  
God forbid ! for if there had been a law  
which could have given life, verily  
righteousness should have been by the law ;  
scripture hath concluded all under  
the promise by faith of Jesus Christ*

to them that believe. ] But it was pro-  
 d to convince Men of Sin; [ Rom. 7. 7.  
 Shall we say then? Is the law sin? God  
 ! Nay, I had not known sin, but by the  
 for I had not known lust, except the law  
 id, Thou shalt not covet. ] And bring  
 to Christ, [ Gal. 3. 14. Wherefore the  
 is our School-master to bring us unto Christ,  
 e might be justified by faith. ]

7. *What is the first inference from hence?*

Hence we learn the abominable Nature of  
 y. The Pope himself being that lawless  
 who will not be bound to the Laws of God  
 f, [ 2 Theß. 2. 8. Then shall that wick-  
 e be revealed, whom the Lord shall con-  
 with the spirit of his mouth, and shall  
 y with the brightness of his coming. ] But  
 es Power to dispense with Gods Laws to

8. *What is the second inference hence?*

That man dieth not as Beasts die, which  
 der no Moral Law, and therefore capable  
 sin, but must come to Judgment after  
 , [ Eccles. 3. 21. Who knoweth the spi-  
 man that goeth upward, and the spirit of  
 ast that goeth downward to the earth?  
 . 27. And as it is appointed unto men once  
 , but after this the Judgment. ]

9. *What is the third inference hence?*

That though the actions of men naturally con-  
 d, are transient, yet their consequences and  
 are permanent; An act is soon done, a word  
 spoken, and a thought soon thought; but



when done, spoken or thought, they  
to account, [ *Gal: 6: 7, 8:* Be not decei-  
is not mocked; for whatsoever a man  
that shall he also reap; for he that soweth  
flesh, shall of the flesh reap corruption;  
that soweth to the spirit, shall of the spirit  
life everlasting. ]

*Q: 10: What is the fourth inference from*

*A:* That God will proceed with man  
rent rules in the Day of Judgment, according  
the different Laws they lived under in this  
[ *Rom: 2: 12:* For as many as have sinned  
out law, shall also perish without law;  
many as have sinned in the law, shall be  
by the law. ]

*Q: 11: What is the fifth inference from*

*A:* That those who have sinned against  
clearest Light, and best Helps, will, if  
impenitent, be judged to the greatest  
[ *Mat. 11: 23:* And thou Capernaum which  
exalted unto heaven, shall be brought down  
hell; for if the mighty works which have  
done in thee, had been done in Sodom,  
have remained until this day, *Heb: 2:*  
shall we escape if we neglect so great  
on? ]

*Q: 12: What is the sixth inference from*

*A:* That as we are to prize the Moral Law  
ly, as a Rule of Life; [ *Psal: 119: 105:* The  
is a lamp unto my feet, and a light unto  
So are we to bless God for the Gospel-  
on, by which only we can attain to Justice  
and Salvation, [ *Heb: 12: 18, 22:* For  
unto the mount that might be

that burned with fire, nor unto blackness and  
kneess and tempest. But we are come to  
Sion, and unto the City of the living God,  
heavenly Jerusalem, to an innumerable com-  
pany of Angels. ]

Of Love to God and Men.

42: **W**hat is the sum of the Ten  
Commandments?

A: The sum of the Ten Commandments is to  
love the Lord our God with all our hearts, with  
our soul, with all our strength, and with all  
our mind; and our Neighbour as our selves.

Q: 1: *What is the sum of the Ten Commandments?*

A: To love the Lord our God with a Supream  
love, and Men with a Sincere love, in and for  
himself, [ *Mat. 22: 37. 38: Jesus said unto him,*  
*Thou shalt love the Lord thy God, with all thy*  
*heart, and with all thy soul, and with all thy*  
*strength. This is the first and great command-*  
*ment; the second is like unto it, Thou shalt love*  
*thy neighbour as thy self. ]*

Q: 2: *What is the first thing contained in our*  
*Supream love to God?*

A: It implies the loving of God purely and  
absolutely for himself. The Excellencies that  
are in him, [ *Cant: 1: 3: Thy name is as oint-*  
*ment poured forth; therefore the virgins love*  
*thee. ]* And the benefits we receive from him,  
[ *Psalm: 116: 1: I love the Lord because he ha-*  
*th heard my voice and my supplication. ]*

Q: 3: *What is the second Property of this Su-*  
*pream Love?*

A: Supream love devotes the whole man to  
God



God and Christ: So that in life and death man designs the glory of God as his main end. [ *Rom. 14* 7, 8. For none of us liveth to himself, and no more dieth to himself: for whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we therefore live or die, we are the Lords. ]

Q. 4. *What is the third property of supreme Love?*

A. It causes the Soul to depreciate and despise all other things in comparison of Gods and an interest in Christ, [ *Acts* 20. 22. none of these things move me, neither is my life dear unto myself, so that I may finish my course with joy, *Phil* 3. 8, 9. I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. ]

Q. 5. *What is the fourth property of Love?*

A. It centers the Soul in God as it only [ *Psal.* 116. 7. Return unto thy rest, O my Soul. And cannot be satisfied till it come to the joyment of him, [ *2 Thes.* 3. 5. The Lord will direct your hearts into the love of God, and waiting for Christ. ]

Q. 6. *Why must we love God with a supreme Love?*

A. Because such a love only suits the transcendent Excellency of God. Communion we are and have for God, and is the only that will continue to the end, [ *Rom.* 8. Who shall separate us from the love of Christ? ]

Q. 7. *What is it to love our Neighbour as ourselves?*

A. It is the exact Observation and

golden rule of Christ, [ *Mat. 7. 12.* There-  
all things whatsoever ye would that men  
uld do to you, do ye even so to them, for  
is the law and the prophets. ]

Q. 8. *Are all men to be loved alike, and with  
same degree of love?*

A. No; though we must love all men with  
love of Benevolence, yet the Saints only with  
love of Complacency, [ *Psal. 16. 3.* But to  
saints that are in the earth, and to the ex-  
lent, in whom is all my delight, *Psal. 15. 4.*  
whose eyes a vile person is contemned; but  
honoureth them that fear the Lord. ]  
d to such we must especially do good, [ *Gal.*  
10. As we have therefore opportunity, let  
do good unto all men, especially unto them  
are of the household of faith. ]

Q. 9. *What is the first instruction from hence?*

A. Hence we learn the excellency of Di-  
ne love. *Moses* expresses the Whole Duty  
Man in Ten Commandments, Christ hangs  
the whole Law upon these Two, Love to God,  
and our Neighbour, [ *Mat. 12. 30, 31.* Thou  
shalt love the Lord thy God with all thine  
heart, and with all thy soul, and with all thy  
mind, and with all thy strength, This is the  
first Commandment. And the second is like,  
namely, this, Thou shalt love thy neighbour as  
thy self; there is none other Commandment  
greater than these. ] And the Apostle reduces  
these Two into One, [ *Gal. 5. 14.* For all the  
law is fulfilled in one word, even in this,  
Thou shalt love thy Neighbour as thy  
self. ]

Q. 10. *What*



Q: 10: *What is the second inference from*

A: It convinces the holiest of men, that in short they come in their Obedience to the Law of duty; and therein [the law is our Schoolmaster to bring us to Christ, Gal: 3: 24.]

Q: 11: *What is the third inference from*

A: It discovers the excellency and perfection of the Law of God, [Psal: 19: 7: The law of the Lord is perfect, converting the soul.] And as we are highly to honour and magnifie, it is of duty, though we must utterly renounce it as a way of our Justification.

Q: 12: *What is the last inference from*

A: That there is nothing too dear for a Christian in this world, but he must give it up in self-denial, when it comes in competition with his supream love to God, [Luke 14: 26: If a man come to me, and hate not his father, mother, wife, and children, and brethren, sister, yea, and his own life also, he cannot be my disciple.] (i. e.) Love them less than

### Of the Preface to the Commandments

Q. 43. **W**hat is the Preface to the Commandments?

A. The Preface to the Ten Commandments is in these words, I am the Lord thy God, who have brought thee out of the Land of Egypt, out of the House of Bondage.

Q. 44. *What doth the Preface to the Commandments teach us?*

A. The Preface to the Ten Commandments teach us, that because God is the Lord, our God, and Redeemer, therefore we are to keep all his Commandments.

*Q: 1: Why doth God use arguments and inducements  
win men to the Obedience of the Laws?*

*A:* Because he loves to work on man as a rational Creature, according to the principles of his nature, [ *Hos: 11: 4: I drew them with cords of man, with bands of love.* ] And because he delights in none but free and chearful Obedience, [ *Psal: 110: 3: Thy people shall be willing in the day of thy power.* ]

*Q: 2: What is the first argument in this Preface?*

*A:* It is the sovereignty of the Law-giver [ *I am the Lord* ] which should awe the heart of every man to obedience, [ *Jam: 4: 12: There is one Law-giver, who is able to save and to destroy.* ]

*Q: 3: What is the second argument to Obedience?*

*A:* Our propriety in God by Covenant [ *I am the Lord thy God* ] This obligeth to Obedience; and aggravateth disobedience, [ *Psal: 50: 7: Hear, O my people, and I will speak; O Israel, and I will testify against thee, I am God, even thy God, Hos: 9: 1: Thou hast gone a whoring from thy God.* ]

*Q: 4: What is the third argument unto Obedience?*

*A:* The benefits of Redemption that they receive from God. Benefits perswade to duty; and [ the goodness of God leads to repentance, *Rom: 2: 4.* ]

*Q: 5: How can deliverance out of Egypt, be an argument to them that never were in Egypt?*

*A:* As that Deliverance was a Type of our Deliverance, so it is an argument to us, and an argument from the less to the great; for it obligeth us more than them, [ *Luke 1: 74, 75: That he would put unto us, that we being delivered from the hands*



150 *Of the Preface to the Commandments*  
hands of our enemies, might serve him with  
fear, in holiness and righteousness before  
the days of our life. ]

*Q. 6. What is that deliverance we have,  
how doth it oblige us to obedience?*

*A.* Our Deliverance is not from Egypt, but  
Hell, [ Who hath delivered us from the power  
of darkness, and hath translated us into the  
dom of his dear son, Col. 1. 13. ] And our  
sons are bought by the Redeemer to glorifie  
[ 1 Cor. 6. 19. What, know ye not that your  
body is the Temple of the Holy Ghost, which  
is in you; for ye are bought with a price; where-  
fore glorifie God in your body, and in your  
members which are Gods. ]

*Q. 7. Is it not mercenary to serve God upon the  
count of benefits received, or to be received?*

*A.* He that make religious Duties Means  
to attain carnal Advantages only, is of a worse  
mercenary Spirit, [ Hos 7. 14. And they  
did not cry unto me with their hearts, when  
they howled upon their beds; they assembled  
themselves for corn and wine, and they rebelled  
against me. ] But to be quickened by Mercy to  
God is not mercenary but Evangelical, [ Hos  
They shall fear the Lord and his goodness. ]

*Q. 8. What is the first inference from hence?*

*A.* That great is the condescension of  
God to man, that he will use arguments to induce  
obedience, who might exact it only by his  
sovereignty, and justly damn us for our disobedience  
[ 2 Cor. 5. 20. Now then we are ambassadors  
for Christ, as though God did beseech you by us,  
we pray you in Christs stead, be ye reconciled  
to God. ]

Q. 6. *What is the second inference from hence?*

A. That the more mercy any receive from God, the more obligations are laid on them to obey him, [ *Psal. 116. 1, 2.* I love the Lord because he hath heard my voice, and my supplication; because he hath inclined his ear unto me, therefore will I call upon him as long as I live. ]

Q. 10. *What is the third inference from hence?*

A. The more mercies and favours any man receives against, the greater is that mans sin, and the greater will be his punishment, [ *Amos 3. 1, 2.* You only have I known of all the families of the earth; therefore I will punish you for all your iniquities.

Q. 11. *What is the fourth inference from hence?*

A. That Gods expectations are greater, where his mercies and favours have been so, [ *Isa. 5. 4.* What could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it should bring forth grapes, brought it forth wild grapes? ]

Q. 12. *What is the last inference?*

A. That memorials of Gods Mercies are to be kept by us, to provoke us to constant and cheerful duties of obedience, [ *Exod. 17. 14.* And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua, *Psal. 103. 2, 3.* Bless the Lord, O my soul, forget not all his benefits. ]

*Of the first Commandment.*

245 **W**hich is the first Commandment?

A. The first Commandment is, Thou shalt have no other Gods before me.

Q. 1. *What is the first duty enjoined in the first commandment?*

A. It



*A:* It is to know and acknowledge the existence or Being of God, and consequently demns all Atheism, both in judgment and practice. [*Heb: 11: 6: He that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him, Psal: 14: 1: The fool hath said in his heart, there is no God.*]

*Q: 2: What is the second duty of the first commandment?*

*A:* It requires all men to know and acknowledge the unity of God, [*Deut: 6: 4: Hear, O Israel, the Lord our God is one Lord.*] And demns the Polytheism, or plurality of gods. [*1 Cor: 8: 5, 6: For though there be that are called gods, whether in heaven or in earth, as there be gods many, and lords many; but to us there is but one God.*]

*Q: 3: Whence sprang the Opinion of more gods than one at first in the world?*

*A:* It sprang from ignorance of Gods presence and Omnipotence. Hence came vain imaginations, [*Rom: 1: 21: Because when they knew God they glorified him not as God, neither were thankful but became vain in their imaginations, and their foolish heart was darkened.*] They thought the presence and power of God might reach one place, and not another, [*1 Kings 20: 23: And the servant of the king of Assyria said unto him, These are gods of the hills, therefore they were stronger than we; but let us fight against them on the plain, and surely we shall be stronger than they.*]

*Q: 4: What were the first Creatures called as Gods?*

A: Probably the heavenly Bodies, Sun, Moon, and Stars, because of their splendor and influence; these as Heraulds do proclaim God to the world, [ *Psal: 19: 1, 2: The heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge.* ] And the messengers of God were mistaken for God himself; [ *Job 31: 26, 27: If I beheld the sun when it shined, or the moon walking in his brightness, and my heart hath been secretly inclined, or my mouth hath kissed my hand: This were an iniquity, for I should have denyed God that is above.* ]

Q: 5: *What do these words [ before me ] import?*

A: It notes Gods perfect knowledge and abhorrence of all idolatry, or worshipping of another God, as what he cannot endure to behold, *Ex: 44: 3, 4: Because of their wickedness which they have committed to provoke me to anger, that they went to burn incense to serve other gods, whom they knew not, neither they, you, nor your fathers; howbeit I sent unto you all my servants the prophets, rising early, and sending them, saying, O do not this abominable thing that I hate.* ]

Q: 6: *Are none guilty of this sin but heathenish idolaters?*

A: Yes, all that place their supream love or trust in any creature, make that creature their god, and in Scripture are called Idolaters, [ *Col: 3: 5: And covetousness which is Idolatry, Phil: 3: 19: Whose end is destruction, whose god is their belly,*



their belly : and whose glory is their strength : and whose mind earthly things. ]

*Q. 7. How doth the idolatry forbidden in the first Commandment differ from that forbidden in the second Commandment ?*

*A.* The idolatry forbidden in the first Commandment is a sin respecting the Object of worship, when we set up any thing in the place of God, which by nature is not God, [ Gal. 4. 8. ] be it then when ye knew not God, ye did worship idols, unto them which by nature are no gods. That against the second Commandment is when we pretend to worship the true God, but by such means, and in such a manner as he hath required, or hath forbidden, [ Ex. 32. 4. ] he received them at their hands, and made a graven image of it with a graving tool, after he had made a molten calf, and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. ]

*Q. 8. What is the first inference from the first Commandment ?*

*A.* That it is a special mercy to be brought out of a land where the true God is known and worshipped, [ Psal. 147. 20. He hath not dealt thus with any nation; and as for his judgments they have known them; praise ye the Lord. ]

*Q. 9. What is the second inference from the first Commandment ?*

*A.* That it is a great and dreadful sin to be without the worship of God in the world. 2. 12. That at that time ye were without God, and without God in the world. ]

*Q. 10. What is the third inference from the first Commandment ?*

**A.** That Christians must not comply with idolatrous or superstitious worship, when they are brought into idolatrous places, how great soever the danger be, [ *Psal. 16. 4.* Their sorrows shall be multiplied that hasten after another God; their drink-offering of blood will I not offer, nor take their names into my lips. ]

**Q. 11.** *What is the fourth inference from hence?*

**A.** That the supream love, fear, and trust of the Soul is Gods peculiar right and due. Whoever places them on any other besides God, is guilty of a very hainous sin against him, [ *1 Joh. 15.* Love not the world, neither the things that are in the world, if any man love the world, the love of the father is not in him. ] Compared with [ *Job 31. 24, 28.* If I have made gold my treasure, or have said to the fine gold, Thou art my confidence, this also were an iniquity to be punished by the Judge, for I should have denied the Lord that is above: ]

**Q. 12.** *What is the fifth inference hence?*

**A.** That Gods eye discovers the closest idolatry in the world, whether it be in secret actions; [ *Ezek. 8. 12.* Hast thou seen what the ancients of the house of Israel do in the dark? Every man in the chambers of his imaginary; they say, the Lord seeth us not, the Lord hath forsaken the earth. ] Or inward affections [ *Col. 3. 5.* Mortifie therefore your members which are upon the earth, fornications, uncleanness, inordinate affections, evil concupiscence, and covetousness, which is idolatry. ]

**Q. 12.** *What is the sixth inference from hence?*

**A.** That



A: That an high and full condition of this world, is a dangerous condition, and exposed to the danger of Heart-idolatry. *30: 9: Lest I be full, and deny thee, who is the Lord? Mark 10: 24: How hard for them that trust in riches to enter the kingdom of heaven? ]*

Q: 14: *What is the last inference?*

A: That in covenanting with God, rejecting him for our God, we must wholly forsake all others, and take God alone for our God, and the object of our love and dependence. *[ Hos: 3: 3: Thou shalt not be for another, so will I also be for thee, Luke 14: 33: Whosoever he be of you, that forsaketh all that he hath, he cannot be my disciple ]*

### Of the second Commandment.

Q: 49: **W**hich is the second Commandment?

A: The second Commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in Heaven above, or that is in the Earth beneath, or in the Water under the Earth; thou shalt not bow down thy self to them, nor serve them: For I the Lord thy God am a jealous God, visiting the iniquities of the Fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments. ]

Q: 50: *What is required in the second commandment?*

A: The second Commandment requireth the receiving, observing, and keeping pure and entire such Religious Worship and Ordinances, as he hath appointed in his Word.

Q: 51: *What is forbidden in the second commandment?*

A: The second Commandment forbiddeth the shipping of God by Images, or any other way, appointed in his word.

Q: 52: *What are the Reasons annexed to second Commandment?*

A: The Reasons annexed to the second Commandment are, Gods Sovereignty over us, his propriety in us, and his zeal he hath to his own worship.

Q: 1: *What is the sin especially forbidden in the second Commandment?*

A: The sin here forbidden is the corruption of Gods Worship, by making any similitude of any person in the God-head, and performing Divine worship, before it, or to it, [ *Exod: 32: 8: they have turned aside quickly out of the way which I commanded them: they have made them molten calf, and have worshipped, and have sacrificed thereunto, and said, these by thy gods, Israel, which have brought thee up out of the land of Egypt, Deut: 4: 15, 16: Take ye therefore good heed unto your selves, ( for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire ) let ye corrupt your selves, and make you an even image, the similitude of any figure, the likeness of male or female. ]*

Q: 2: *What is the second sin forbidden in this commandment?*

A: The



**A.** The second sin against this Commandment is Will-worship, consisting in the addition of inventions to the Worship of God as a part of, [ *Mat. 15. 9.* But in vain do they worship, teaching for doctrines the commandments of men. *Col. 2. 20, 21, 22, 23.* Wherefore if ye are joined with Christ from the rudiments of the world, why, as tho living in the world, are ye subject to ordinances, ( Touch not, taste not, &c. ) Which all are to perish with time, after the commandments and doctrines of men, which things have indeed a shew of wisdom, but will-worship and humility, and neglect of the body, not in any honour to the satisfying of the flesh. ]

**Q. 3.** But if these conditions be for the decent worshipping of God, is not allowed by *14. 40.* Let all things be done decently and in order?

**A.** No; That Scripture commands that the Ordinances or Institutions be regularly and decently used, but not that we invent Ceremonies which are symbolical, to make them more decent, which Christ left them.

**Q. 4.** Why is the second Commandment against all the publick Offices of the Papish Church?

**A.** Because it expressly condemns the use of Pictures and Images, kneeling at the Sacraments, and to Saints, and all their Superstitions, Surplices, Crisme, as sinful.

**Q. 5.** Do they not clear themselves from idolatry, by telling us they only worship God before, or by saying they do not worship the Images themselves?

**A.** No, they do not; for the use of

Gods Worship is expressly condemned in this commandment; and if this would excuse the priests, it had also excused the *Israelites* in worshipping the Calf, [ *Exod. 32. 4.* --- And they said, these be thy gods, O *Israel*, that brought thee out of the land of *Egypt*. ]

*Q. 6. What is the first Reason annexed to the second Commandment?*

*A.* The first Reason annexed is Gods Sovereignty. *I am the Lord*; which shews that it belongs to God only to institute his own Worship, and make it effectual; and therefore to do that in his Worship which he never commanded, is sinful and dangerous; [ *Jer. 7. 31.* And they have built the high places of *Tophet*, which is in the valley of the son of *Hinnom*, to burn their sons and their daughters in the fire, which I commanded them, neither came it into my heart. ]

*Q. 7. What is the second Reason annexed to the second Commandment?*

*A.* The second Reason is Gods Propriety in us; he is our God, and we belong to him; and therefore to corrupt his Worship, and aggravates our sin. [ *Hos. 9. 1.* Rejoyce not, O *Israel*, for joy over other people; for thou hast gone a whoring from thy God, &c. ]

*Q. 8. What is the third Reason annexed to the second Commandment?*

*A.* The jealousy of God over his Worship and worshippers; so that this sin of corrupting his worship, will dreadfully incense his wrath, as it did, [ *Lev. 10. 1, 2.* And *Nadab* and *Abihu* the sons of *Aaron*, took either of them his censer, & put fire therein, and offered strange fire before the Lord, which



which he commanded them not. And went out fire from the Lord, and devoured them, and they died before the Lord. ]

*Q: 9: What is the first instruction from the second Commandment ?*

*A: That it is an hainous sin to neglect the Worship of God, in that manner he hath appointed us to Worship him, as in Prayer, Psalms 10: 25: Pour out thy fury upon the Heathen, they know thee not, and upon the families that are not on thy name. ] ---Hearing the Word, Psalms 28: 9: He that turneth away his ear from the law, even his prayer shall be abomination.*

*Q: 10: What is the second instruction from the second Commandment ?*

*A: That those that suffer for endeavouring to preserve the purity of Gods Ordinances, and non-conformity to the contrary injunctions of men, have a good warrant to bear them, and all such Sufferings ; [ Deut: 4: 2: Ye shall not add unto the word which I command you, neither shall you diminish ought from it, that ye may keep the Commandments of the Lord your God, which I command you, &c. ]*

*Q: 11: What is the third instruction from the second Commandment ?*

*A: That it is highly sinful and dangerous to innovate and prescribe by Humane Authority, any new Symbolical Rites in the Worship of God, which were never appointed or allowed in his Word, Psalms 15: 9: But in vain do they worship me, teaching for doctrines the commandments of men.*

*Q: 12: What is the fourth instruction from the second Commandment ?*

*A: Hence we learn how much Particulars are to be observed in the Worship of God.*

Children are obliged to worship God constantly, ritually, and agreeably to his will, revealed in his Word, otherwise the jealousy of God will visit them both in the way of Judgment. For obedience entails a Blessing, so Disobedience entails a Curse on Posterity, Ex. 34: 14. For thou shalt worship no other God; For the Lord, whose name is jealous, is a jealous God.

*Of the third Commandment.*

35. **W**hich is the third Commandment?

A: The third Commandment is, [ Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.

36: 54: **W**hat is required in the third Commandment?

A: The third Commandment requireth the holy and reverend use of God's Names, Titles, Attributes, Ordinances, Word and Works.

37: 55: **W**hat is forbidden in the third Commandment?

A: The third Commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known.

38: 56: **W**hat is the reason annexed to the third Commandment?

A: The Reason annexed to the third Commandment is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his Righteous Judgment.

39: 1: **H**ow doth this Commandment differ from the first and second?

H

A



**A:** The first hath respect to the object, forbidding us to worship any other. The second respects the means of Worship, bidding us to Worship God by any other than what he hath prescribed. But the third respects the manner of his Worship, forbidding a careless or prophane use of his Name, commanding an holy reverence from us in all solemn addressees to him, or ordinary mention of his Name, *Mal 1: 6.* A son honoureth his father, and a servant his master: If I then be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto the Priests, that despise my name: And ye say, in have we despised thy name?

**Q: 2:** *What is the first thing especially required in the third Commandment?*

**A:** It requires the most awful and reverent frame of our hearts in all our approaches to God. *Psal. 89: 7.* God is greatly to be feared in the assembly of the saints; and to be had in reverence by all them that are about him. And in his Word. *Joh: 4: 24.* God is a spirit; and they that worship him, must worship him in spirit and in truth.

**Q: 3:** *What is the second thing required in the third Commandment?*

**A:** It requires truth in our witness-bearing. knowing God seeth our hearts, and is witness to all that we think or speak; *Zech. 5: 4.* bring it forth, saith the Lord of hosts, and enter into the house of the thief, and into the house of him that sweareth falsely by my name.

Q: 4: what is the third thing required in this commandment?

A: That in all our Appeals to God in secret doubtful matters, we be sure that the Appeal necessary, awful, and true: Jer, 17: 16. As me, I have not hastened from being a pastour to low thee, neither have I desired the woful day, thou knowest: that which came out of my lips was before thee. Ps. 139: 23: 24. Search me, O God, and know my heart: try me. and know my thoughts. And see if there be any wicked way in me; and lead me in the way everlasting.

Q: 5: What doth this Commandment especially for-

A: it forbids and condemns all prophane oaths as most injurious to the Name of God, Matthew 5: 34: 37: 39.-----swear not at all. neither by heaven, for it is God's throne, &c. But let your communication be yea, yea, nay, nay; for whatsoever is more than these, cometh of evil.

Q: 6: what is the danger of prophane or false swearing?

A: Such are reckoned Enemies to God, Psal. 9: 20.----Thine enemies take thy name in vain. The Curse of God enters into such Families. Job. 5: 4. I will bring it forth, saith the Lord by the prophets, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name, &c. And the Lord will not hold them guiltless.

Q: 7: What else is forbidden in this Commandment.



A: It forbids and condemns all heeding and drowsie performance of Godship. *Jl. 29: 13, 14.* Wherefore the Lord. Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, their fear towards me is taught by the precept of men; Therefore, behold I will proceed to do a marvellous work amongst this people, a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. *2 Kings 10: 31.* But Jehu took no heed to the law of the Lord God of Israel, with all his heart; for he departed not from the sin of Jeroboam, which made Israel to sin.

*Q: 8: What other sin is forbidden in this Commandment?*

A: It forbids all light and irreverent use of the Scriptures, especially in our Jestes, or by scoffing, *Jer. 17: 15.* Behold, they say unto me, where is the word of the Lord? let us now see. *Jer. 6: 10.* --- Behold the word of the Lord is unto them a reproach; they have no regard in it.

*Q: 9: By what Argument doth God enforce the third Commandment on men?*

A: That the breakers of this Commandment surely be punished by the Lord, Either in this life, *Deu. 28: 58, 59.* If thou wilt not obey to do all the words of this law, that are written in this book, that thou mayest fear the great and fearful name, the Lord thy God; the Lord will make thy plagues wonderful and great, and thy plagues of thy seed; even great plagues.

g continuance, any sore sickness, and of long continuance. Or in that to come, *Rom. 2: 5* after thy hardness and impenitent heart, assurest up unto thy self wrath against the day of wrath, and revelation of the righteous judgment of God ; Except they repent and reform.

*Q: 10: What is the first Instruction from the third Commandment ?*

*A:* That great and infinite is the Patience of God in forbearing provoking Sinners so long as he doth ; *Rom. 9: 22.* What if God willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction ?

*Q: 11. What is the second Instruction from hence?*

*A.* That God is to be justified in the severest of his Judgments, by which at any time he manifests his displeasure against the prophaneſs of the world, *Hos. 4: 1: 2: 3.* Hear the word of the Lord, ye children of Israel ; for the Lord hath controverſie with the Inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, by killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven, yea the fishes of the sea also shall be taken away.

*Q: 12: What is the third Instruction from hence?*

*A:* That God takes special notice of, and greatly delighteth in them that fear and reverence his Name ; *Jſ. 66: 5.* Hear the word of the Lord



ye that tremble at his word; Your brethren hated you, that cast you out for my names sake. Let the Lord be glorified; but he shall increase your joy, and they shall be ashamed. Mal. 3: 15. --- And a book of remembrance was written before him, for them that feared the Lord, and that loved his name.

Q: 13: What is the last Inference from here?

A: That those Parents have much to answer for, that by their Examples teach, or by Negligence encourage their Children to profane God's Name, Jer. 5: 7. How shall I do thee for this? Thy children hath forsaken their oath sworn by them that are no gods, &c.

### Of the Sabbath.

Q: 57: **W**hich is the fourth Commandment?

A: The fourth Commandment is, [Remember the Sabbath-day to keep it holy: Six days hath thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maidservant, nor thy Cattle, nor thy Stranger that is within thy Gates: For in six days hath the Lord made Heaven and Earth, the Sea, and all that therein is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it.]

Q: 58: What is required in the Commandment?

A: The fourth Commandment requirerh the keeping holy to God such set times as he hath appointed in his Word, expressly one whole day even, to be an holy Sabbath unto the Lord.

Q: 59: Which day of the seven hath God appointed to be the weekly Sabbath?

A: From the beginning of the World to the resurrection of Christ, God hath appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the World, which is the Christian Sabbath.

Q: 1: What special marks of honour hath God set to this Commandment?

A: God hath set four peculiar marks of honour to it.

1. ) It is the largest of all the Commands.
2. ) It hath a solemn Memento prefixed to it
3. ) It is delivered both positively and negatively, which the rest are not. And.
4. ) It is enforced with more Arguments to strengthen the Command on us, than any other.

Q: Why will God have a Sabbath observed on Earth?

A: God will have a Sabbath on Earth, to give therein an Emblem of that Eternal Sabbath in Heaven, wherein his people shall be serving him, and praising him without interruption. or interruption of any other business throughout Eternity; Heb. 4: 9. There remaineth therefore a rest for the people of God.

Q: 3: For what other Reasons will God have a Sabbath?

A: He will have a Sabbath for the honour of his name,



name, *Is. 58: 13.* If thou turn away from the sabbath, from doing thy pleasure on a holy day, and call the Sabbath a delight, of the Lord, honourable, and shalt honour it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, to do the good of Mens Souls, *Mar. 2: 27.* As he said unto them, the sabbath was made for man, not man for the sabbath. And in mercy to the Bodies of Men and Beasts.

Q: 4. *Is this Commandment Moral and Perpetual, or Ceremonial and Temporary?*

A: It is, and must needs be Moral, and Ceremonial; because all the Reasons that are for it, are perpetual, and the Sabbath continued when the Ceremonial Law ceased, and was changed; *Mat. 24: 20* But pray ye, that your flight be not in the winter, neither on the sabbath day.

Q: 5: *What day of the seven is the Christian Sabbath?*

A: The first day of the Week is our Sabbath, since the Resurrection of Christ. This is the day which was foretold to be our Sabbath; *Psa. 118: 24.* This is the day which the Lord hath made, and we will rejoyce and be glad in it. The Lord marked it for himself by setting his own seal on it; *Rev. 1: 10.* I was in the Spirit on the first day of the week. And the Apostles and Primitive Church constantly set it apart to Religious uses and *Acts 20: 7.* And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, *1 Cor. 16: 2.* Let every one of you lay by him a sum of money, as he hath prospered, on the first day of the week; let every one of you

min store, as God hath prospered him, that  
ere be no gatherings when I come.

Q: 6: *when doth the Christian Sabbath begin?*

A: It appears that this day is not to be reckon-  
from evening to evening, but from morning  
morning; because the Christian Sabbath must  
gin, when the Jewish Sabbath ended, but that  
ded towards the morning; *Mat: 28: 1.* In the  
d of the sabbath, as it began to dawn, towards  
e first day of the week, came Mary Magdalen,  
d the other Mary to see the sepulchre.

Q: 7: *What is the ground of changing the day?*

A: The solemn commemoration of our Redemp-  
on by the Resurrection of Christ from the dead  
the ground of translating the Sabbath from the  
venth to the first day of the Week; *Psf: 118:*  
. This is the day which the Lord hath made;  
e will rejoyce, and be glad in it, *Mar. 16: 9.*  
ow when Jesus was risen early the first-day of  
e week, he appeared first to Mary Magdalene,  
t of whom he had cast seven devils.

Q: 8: *Is it the whole day, or only some hours of  
day that are set apart for God?*

A: Not a part, but the whole day is the Lords  
d it is as dangerous to halve it with God in  
int of time, as it was for *Ananias* and *Saphira*  
halve their dedicated Goods, and bring in but  
art. Remember that thou keep holy the sab-  
h day, is the Command.

Q: 9: *Is there any other day holy besides this?*

A: No day but this is holy by Institution of the  
rd; yet days of Humiliation and Thanksgiving  
y be lawfully set apart by men on a Call of  
vidence; but Popish Holy-days are not  
warrantable,



warrantable, nor to be observed; Gal. observe days, and months, and times,

Q: 10: But seeing every day should be a to a Christian, what needs any other set time?

A: Though Christians must walk ever with God, yet every day cannot be a Sabbath because God calls us to other Duties on other days, but will have this to be a solemn rest day to himself.

Q: 11: But if a man scruple the change of Sabbath, may he not keep both days weekly?

A. No; for then by doing more than requires, he breaks a plain Command, *Shalt thou labour.*

Q: 12: At what time should Christians perform their duties on the Lord's day?

A: As early in the morning as their strength will permit, to prepare by private for public Duties; yet the publick are not to be entered on by private Duties; Acts. 10: 33—therefore are we all here present before God, to do all things that are commanded thee of God.

### Of the Sabbath.

Q: 60: **H**ow is the Sabbath to be sanctified?

A: The Sabbath is to be Sanctified by resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in publick and private exercises of God's Word.

not so much as is to be taken up in the works of necessity and mercy.

Q: 51: What are the ~~Sin~~ forbidden in the fourth Commandment?

A: The fourth Commandment forbiddeth the omission or careless performance of the Duties required, and the profaning the day by Idleness, doing that which is in it self sinful, or by unnecessary thoughts, words or works, about our worldly employments or recreations:

Q: 62: What are the Reasons annexed to the fourth Commandment?

A: The Reasons annexed to the fourth Commandment are, God's allowing us six days of the week for our own employment, his challenging special propriety in the seventh, his own example, and his blessing the Sabbath-day.

Q: 1: What is the Rest which God requires on Sabbath?

A: It is not a meer natural or civil, but an holy rest, resembling the rest in Heaven, wherein the Lord is most active and busie in the work of God though the Body be at rest, and the Spirit not hindered with his work; Rev. 3: 8. And the four angels had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is, to come.

Q: 2: May not any works of our civil Calling be ordinarily done on that day?

A: No, it is sinful to put our hands ordinarily to our Callings on that day, and God usually punisheth, Neh. 15: 15: 16: 17: 18. In those days in Judah, some treading wine-presses on the Sabbath



sabbath and bringing in sheaves, and laden  
as also wine, grapes and figs, and all manner  
burdens, which they brought into Jerusalem  
the sabbath-day; and I testified against them  
the day wherein they sold victuals. There  
men of Tyre also therein, which brought  
all manner of ware, and sold on the sabbath  
to the children of Judah, and in Jerusalem.  
I contended with the nobles of Judah, and  
unto them, What evil thing is this that ye  
and prophane the sabbath-day? Did not  
fathers thus, and did not our God bring  
evil upon us, and upon this city? yet yet  
more wrath upon Israel by prophaning the  
bath.

*Q: 3: May we not refresh our Bodies by Re-  
sons, or our Minds by thoughts of Earthly Busi-  
Di courses on that day?*

*A: Recreations of the Body which are  
on other days, are sinful on this day; and  
Recreations of the Mind allowed on this day  
Spiritual and Heavenly; Is. 58: 13, 14. If  
turn away thy foot from the sabbath, from  
thy pleasure on my holy day, and call the  
bath a delight, the holy of the Lord, honour  
and shalt honour him, not doing thine own  
nor finding thine own pleasure, nor  
thine own words; Then shalt thou delight  
self in the Lord, and I will cause thee to  
on the high places of the earth, and feed  
with the heritage of Jacob thy father;  
mouth of the Lord hath spoken it.*

*Q: 4: what works may lawfully be done on the*

*A: Christ's example warrants work of*

and works of mercy, but no other, Mat 12 4. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him, How he entred into the house of God, and did eat the shew bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? And ver. 7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, &c.

Q. 5 What are the holy duties of the Sabbath?

A. The publick Worship of God in reading and hearing the Word preached, Isa. 66. 23. And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord Luke 4. 16. ----- And as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read. And Prayer; Acts 16. 13, 14. And on the sabbath-day we went out of the city by a river side, where prayer was wont to be made, &c. And receiving the Sacrament; Acts 20. 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, &c.

Q. 6. Are private duties in our Families required, as well as publick, on the Sabbath?

A. Yes; it is not enough to sanctifie the Sabbath in publick Ordinances, but God requires it to be sanctified in Family and private duties; Lev 23. 3. --- But the seventh day is the sabbath rest, an holy convocation, ye shall do no work therein; it is the Sabbath of the Lord in all your dwellings.

Q. 7. With what frame of spirit are all Sabbath duties,



duties, both publick and private to be performed?

A. They are to be performed with spiritual delight; [ *Isa. 58. 13.* If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight &c. ] And all grudging at and weariness of spiritual exercises is a sin forbidden; [ *Mal. 1. 13.* Ye said also, behold what a weariness is it, and ye have snuffed at it, saith the Lord of hosts, and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering, should I accept this of your hands, saith the Lord. *Amos 8. 5.* When will the new moon be gone, that we may sell corn? and the sabbath that we may set forth wheat? &c. ]

Q. 8. What is the first Reason annexed to the Command?

A. The first Reason is the sufficient and large allowance of time, God hath given us for our civil Callings and earthly business, Six days in the week is a large allowance.

Q. 9. What is the second Reason annexed to the fourth Command?

A. The second Reason is Gods sanctifying and separating this day by a special Command and Institution for his service; so that to profane this time is to sin against an expresse Divine Statute.

Q. 10. What is the third Reason annexed to the Command?

A. The third Reason is Gods own example, who rested the seventh day from all his works, and blessed this day, by vertue of which Blessings we are encouraged to sanctifie it.

Q. 11. Is it not enough to sanctifie this day in our own persons?

A. No; If God hath put any under our Authority, their profaning the Sabbath will become our sin, though we be never so strict in the observation of it our selves.

Q. 12. *May we continue our civil Employments to the last moment of our common time?*

A. Except Necessity or Mercy urge us, we ought to break off before, and allow some time to prepare for the Sabbath; [ Luke 23. 54. And that day was the preparation, and the sabbath drew on. ]

Q. 13. *What is the first inference from hence ?*

A. That we have all great cause to be humbled for our Sabbath transgressions, either in our unpreparedness for it, our want of delight and spirituality in it, or the due government of our Families, as God requires.

Q. 14. *What is the second inference from hence ?*

A. That Christians on the Sabbath-day have a fair occasion and help to realize to themselves the Heavenly state, in which they are to live abstract from the the World, and God is to be all in all to them.

Of the fifth Commandment.

Q. 63. **W**hich is the fifth Commandment ?

A. The fifth Commandment is, [ Honour thy Father and thy Mother, that thy days may be long in the Land which the Lord thy God giveth thee. ]

Q. 64. *What is required in the fifth Commandment ?*

A, The fifth Commandment requireth the preserving



serving the Honour, and performing the duties belonging to every one in their several places and relations, as superiors, inferiors, or equals.

**Q. 65. What is forbidden in the fifth Commandment?**

**A.** The fifth Commandment forbiddeth the neglecting of, or doing any thing against the honour and duty which belongeth to every one in their several places and relations.

**Q. 66. What is the Reason annexed to the fifth Commandment?**

**A.** The Reason annexed to the fifth Commandment is, a promise of long life and prosperity (as far as it shal serve for Gods glory, and their own good) to all such as keep his Commandments

**Q. 1. What Relatives are directly and more especially concerned in the fifth Commandment?**

**A.** All Superiors and Inferiors are concerned in it: Especially (1.) Political Fathers and their Children; that is, Kings and Subjects [ *Mark 11. 10* Blessed be the kingdom of our father David, &c. ] (2.) Spiritual Fathers and their Children; that is, Ministers and the People: [ *1 Cor. 4. 15.* For though you have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. ] (3.) Natural Parents and their Children; [ *Ephes. 6. 1.* Children obey your parents in the Lord. ] (4.) Civil Superiors and Inferiors, as Husbands and Wives, Masters and Servants; [ *Eph. 5.* Wives submit your selves unto your own husbands, as unto the Lord. ] And [ *Ephes. 6.*

Servants be obedient to them that are your masters according to the flesh, &c.]

Q. 2. *What is the duty of Political Fathers or Magistrats to their Political Children or Subjects?*

A. It is to rule and govern the people over whom God hath set them, with Wisdom; 2 Chron. 1. 10. *Give me now wisdom and knowledge, that I may go out and come in before this people.* Justice, 2 Chron. 19. 5, 6, 7. *And he set judges in the land, throughout all the fenced cities of Judah, city by city. And he said to the judges, Take heed what ye do; for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore now let the fear of the Lord be upon you, take heed and do it, &c.* And Piety, 2 Sam. 23. 3. --- *He that ruleth over men must be just, ruling in the fear of God.* Carefully providing for their Souls in every place of their dominion; 2 Chron. 17. 9. *And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people.* And for their common outward peace and safety; 2 Chron. 17. 12. *And Jehoshaphat waxed great exceedingly, and he built in Judah castles and cities of store.*

Q. 3. *What are the duties of Subjects to their Rulers?*

A. It is to pray for them; 1 Tim. 2. 1, 2. *I exhort therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men: For kings, and for all that are in authority, &c.* To honour them, 1 Pet. 2. 17. --- *Fear God, honour the king.* To obey their just Laws, Rom. 13. 1. *Let every soul be subject unto the higher powers, &c.* And to pay them the tribute that is due to



to them, [ *Rom. 13. 7.* Render therefore to them their dues, tribute to whom tribute is due, custom to whom custom, &c. ]

*Q. 4. What are the duties of Ministers to the people?*

*A.* Their duty is, (1.) To feed their flock constantly with wholesome food, [ *2 Tim. 4.* Preach the word, be instant in season, and out of season, rebuke, reprove, exhort, with all long suffering and doctrine. ] (2.) To be full of bowels of tender affection to them, [ *1 Thes. 2. 8.* But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have parted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. ] (3.) To pray for them, [ *Eph. 1. 15, 16.* Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to thank for you, making mention of you in my prayers. ] (4.) To watch over them, [ *1 Pet. 5. 2.* Feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly, &c. ] And (5.) To walk as an Example of Godliness before them, [ *Tit. 2. 7.* In all things shewing thyself a pattern of good works, &c. ] All which duties require the residence among them, [ *1 Pet. 5. 2.* Feed the flock of God which is among you, &c. ]

*Q. 5. What are the peoples duties towards the Ministers?*

*A.* Their duty is, (1.) To esteem and love them dearly for their works sake, [ *1 Thes. 5. 13.* And we beseech you, Brethren, to

them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works sake.]

2.) To attend on the Word preached by them, as the Word of God, [ 1 Theß. 2. 13. For this cause also thank we God without ceasing, because when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth ) the word of God. ] (3.) To

pray for them, and the success of their labours, Heb. 13. 18. Pray for us, &c. (4.) Not to receive light and malicious reports against them,

1 Tim. 5. 19. Against an elder receive not an accusation but before two or three witnesses. ]

5.) To make a competent and comfortable provision for them, [ Gal. 6. 6. Let him that is taught in the word, communicate unto him that teacheth, in all good things. ]

Q. 6. *What are the duties of Natural Parents to their Children?*

A. It is their duty, (1.) To be tenderly, but not fondly affectionate to, and tender over them,

Isa. 49. 15. *Can a woman forget her sucking child, that she should not have compassion on the son of her womb?* (2.) To educate them for God, Ephes.

4. *And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.* (3.) To restrain their sins

by Correction, Prov. 29. 15. *The rod and reproof give wisdom; but a child left to himself, bringeth his mother to shame.* (4.) To provide for their

yearelyhood, 1 Tim. 5. 8. *But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.*

(5.) To



(5.) To pray daily for them, Job 1. 5. *And it was so when the days of their feasting were gone about, that Job sent and sanctified them, and rose early in the morning, and offered burnt-offerings according to the number of them all: For Job said, maybe that my sons have sinned, and cursed God in their hearts: Thus did Job continually.* (6.) To encourage them with endearing language in the way of Godliness, Prov. 31. 1, 2, 3. *The word of King Lemuel, the prophesie that his mother taught him. What, my son? and what the son of my womb? and what the son of my vows: Give not thy strength unto women, nor thy ways to that which destroyeth kings.*

Q. 7. *What are the duties of Children to Parents?*

A. Their duty is, (1.) To obey them only in the Lord, Eph. 6. 1. *Children obey your parents in the Lord.* (2.) To reverence and honour them, Levit. 19. 3. *Ye shall fear every man his mother and his father, &c.* (3.) To submit to their proofs and Corrections, Heb. 12. 9. *Furthermore we have had fathers of our flesh, which corrected us, and we gave them reverence.* (4.) To provide for them, if they be poor and needy, and we have ability, Gen. 47. 12. *And Joseph nourished his father and his brethren, and all his father's household with bread, according to their families.*

Q. 8. *What shall Children do, when Parents abuse their authority, by forbidding duty, or commanding sin?*

A. In such cases Children are to obey God rather than their Parents, Acts 4. 19. *But Peter and John answered, and said unto them, We will obey God rather than man.*

be right in the sight of God, to hearken unto you, more than unto God, judge ye. But yet to manage their refusals of Obedience with all Meekness and Humility.

*Q. 6. What is the first duty of Husbands to their wives?*

*A. The first duty, on which all other duties depend, is co-habitation with them, 1 Pet. 3. 7. Likewise ye Husbands, dwell with them according to knowledge, &c. And nothing can make this duty void, but a lawful divorce for Adultery, Mat. 5. 31, 32. ---But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit Adultery, &c.*

*Q. 10. What is the Husbands second duty to his Wife?*

*A. True and hearty love to Soul and Body, Eph. 5. 25. Husbands love your wives, even as Christ also loved the church, and gave himself for it. Evidencing it self in careful provision for them, 1 Cor. 7. 33. But he that is married, careth for the things of the world, how he may please his wife. But especially to their Souls in winning them to Christ, 1 Cor. 7. 16. ---Or how wilt thou, O man, whether thou shalt save thy wife? And building them up in Christ, 1 Pet. 3. 7. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.*

*Q. 11. What are the duties of Wives to their Husbands?*

*A. It*



*A.* It is their duty, (1.) To be in subjection to their own Husbands, Eph. 5. 22, 23. *Wives submit your selves unto your own husbands, as the Lord; For the husband is the head of the church, even as Christ is the head of the church.* (2.) To reverence them; Eph. 5. 33. *And the wife as the church that she reverence her husband.* (3.) To express their Reverence in suitable Words and Actions; [1 Pet. 3. 6. *Even as Sarah obeyed Abraham, calling him Lord, &c.*] (4.) To be faithful to them to them; [Prov. 31. 12. *She will do him good and not evil, all the days of her life.*] (5.) To adorn their Relation with meekness and quietness of Spirit; [1 Pet. 3. 4. *Let your adorning be the hidden man of the heart that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the precious of God of great price.*]

*Q. 12. What are the Duties of Servants to their Masters?*

*A.* It is their duty, (1.) To be faithful to the things committed to their charge; [Tit. 2. 10. *Not purloining, but shewing all good fidelity.*] (2.) To honour them in all respectful Words and Carriages; [1 Tim. 6. 1. *Let as many servants as are under the yoke, count their masters worthy of all honour, &c.*] (3.) To bear patiently their rebukes; [1 Pet. 2. 19. *Servants, be subject to your masters as to the Lord, all fear; not only to the good and gentle, but also to the froward. For this is righteous, if a man for conscience toward God endure grief, suffering wrongfully.*]

*Q. 13. What is the first duty of Masters to Servants?*

A. Their first duty is to rule over them with gentleness, not with terror and rigor; [ *Eph. 6.* And ye masters, do the same things unto them, forbearing threatening: Knowing that your master also is in heaven, neither is there respect of persons with him. ]

Q. 14. *What is the second duty of Masters to their Servants?*

A. To pay them their Wages fully and without delay; [ *Deut. 24. 14, 15.* Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates. At his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor, and setteth his heart upon it, lest he cry against thee unto the Lord, and it be sin unto thee. ] And to provide food for them convenient; [ *Prov. 27. 27.* And thou shalt have goats-milk enough for thy food, for the food of thy household, and for the maintenance of thy maidens. ]

Q. 15. *What is the third duty of Masters to their Servants?*

A. The third and principal duty is to engage them as much as in them lies, to the ways of God, and duties of Religion, as *Abraham* did, [ *Gen. 18. 19.* For I know him that he will command his children, and his household after him, and they shall keep the way of the Lord, &c. ] And *Joshua*, [ *Josh. 24. 15.* ---But as for me and my house, we will serve the Lord. ]



## Of the sixth Commandment.

Q. 67. **W**hich is the sixth Commandment?

A. The sixth Commandment is, [Thou shalt not kill.]

Q. 68. **W**hat is required in the sixth Commandment?

A. The sixth Commandment requires lawful endeavours to preserve our own life, the life of others.

Q. 69. **W**hat is forbidden in the sixth Commandment?

A. The sixth Commandment forbiddeth taking away of our own life, or the life of Neighbour unjustly, or whatsoever tendeth unto.

Q. 1. *What is the natural order of these Commandments in the second Table?*

A. In these Commands God begins with nearest concern of Man, which is Life, Job 1. 7. ---Skin for skin, yea all that a man hath, will he give for his life. Next to that his Commandments guard his nearest Relative, from whom his best outward comfort is to rise, his Wife, Gen. 2. 24. And they twain shall be one flesh. After that his good Name, which is very precious to him, Eccles. 7. 1. A good name is better than precious ointment. And then his God, which support his life, Isa. 3. 1. For the Lord, the Lord of hosts, doth take away Jerusalem, and from Judah, the stay, and the staff, the whole stay of bread, and the whole of water.

*Q: 2: How far doth this Command extend it self?*

*A: It prohibits all Cruelty, and commands all help, Care, and Pity, so far as Mens hearts and hands can go, for the relief and preservation of others, [Psal: 119: 96: ---But thy commandment is exceeding broad.]*

*Q: 3: Doth this Command respect only the outward action, or also the inward passion of the Soul?*

*A: It respects and bridles the inward passion of the Soul, as well as outward Actions; as Hatred, [1 Job: 3: 15: Whosoever hateth his brother is a murderer, &c.] And causeless anger, Mat: 5: 22: But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment, &c.]*

*Q: 4: Doth this Command only respect the lives of others?*

*A: No, it primarily respects our own lives, and forbids us all things that tend to the shortening and ruine of them, [Eph: 5: 29: For no man ever hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church.]*

*Q: 5: How many ways may men sin against this Command, with respect to their own lives?*

*A: A Man sinneth against his own Life, not only by destroying himself, as the Jaylor would have done, [Acts 16: 27: And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled;] But by refusing good or Physick to preserve Life, or macerating our Bodies with excessive Sorrows, [2 Cor: 10: ---But the sorrow of the world worketh*



death.] Or envy at others felicity: [P  
30. ---But envy the rottenness of the bone

Q. 6. *How are men guilty of murder with  
to others?*

A. Murder with respect to others, is  
either with relation to their Bodies; Num  
30. *Whoso killeth any person, the murderer shall  
put to death, &c.* Or to their Souls, which is  
the most hainous murder in the World;

3. 18. *When I say unto the wicked, thou shalt  
ly die, and thou givest him not warning, nor  
est to warn the wicked from his wickedness,  
save his life; the same wicked man shall  
his iniquity; but his blood will I require at  
hand.*

Q. 7. *Is a destruction of anothers Life,  
in the account of God?*

A. No, it is not, if the Life of a person  
ken away in the course of Justice, Gen  
*Whoso sheddeth mans blood, by man shall his  
shed.* Or in a just and necessary War,

5. 23. *Curse ye Meroz (said the Angel of the  
curse ye bitterly the inhabitants thereof; because  
they came not to the help of the Lord, to the  
of the Lord against the mighty.* Or by pure  
dent, Deut. 19. 5. *As when a man goeth  
the wood with his neighbour to hew wood, and  
hand fetcheth a stroke with the ax to cut down  
tree, and the head slippeth from the helve, and  
lighteth upon his neighbour that he die, he shall  
unto one of those cities and live.* Or in self  
fence, Exod. 22. 2. *If a thief be found broken  
up, and be smitten that he die, there shall no  
be shed for him.*

Q. 8. *Is there no other way of breaking this command?*

A. Yes, there is : Innocents may be murdered under the forms and solemnities both of Justice and Religion. So Naboth was murdered by Jezebel, 1 Kings 21. 12, 13. They proclaimed a fast, and set Naboth on high among the people. And there came in two men children of Belial, and stood before him: And the men of Belial witnessed against him, even against Naboth in the presence of the people, saying, Naboth did blaspheme God and the King. Then they carried him forth out of the city, and stoned him with stones that he died: And the Martyrs by bloody Papists. And this strongly proves a day of Judgment, Eccles. 3. 16, 17. And moreover, I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. I said in mine heart, God shall judge the righteous and the wicked: for there is a time here for every purpose, and for every work.

Q. 9. *Are Duels forbidden in this Commandment?*

A. Yes, they are, for whatever point of Honour be touched, or whatever Provocation be given, we are not to be our own avengers; Rom. 12. 19. Dearly beloved, *avenge not yourselves, &c.*

Q. 10. *What is the first inference hence?*

A. That we have great cause to bless God for his protecting Law, and for Humane Laws, founded upon his Law for the protection of our lives; [ Rom. 13. 4. ---For he is the minister of God



God, a revenger to execute wrath upon that doth evil. ]

Q: 11: *What is the second inference hence?*

A: That all that are guilty of this sin, great cause to be humbled and afflicted: for a crying sin, [ Gen:4:10:---The voice of thy thers blood cryeth unto me from the ground. Yet not to despair of mercy upon true penitance; *Manasseh* shed innocent blood, and was pardoned upon Repentance, [ 2 Kings 21:10-13. ] Moreover *Manasseh* shed innocent blood much, till he had filled Jerusalem from one end to another, &c. ]

Q: 12: *What is the third inference hence?*

A: Let all Men watch against Pride, Malice and Revenge, the sins of the Heart, which this horrid sin proceeds, [ Mat: 15:19:---For out of the heart proceed evil thoughts, murders, &c. ]

### Of the seventh Commandment.

Q: 7: **W**hich is the seventh Commandment?

A: The seventh Commandment is, [ Thou shalt not commit Adultery. ]

Q: 71: *What is required in the seventh Commandment?*

A: The seventh Commandment requires the preservation of our own and our Neighbour's chastity in heart, speech, and behaviour.

Q: 72: *What is forbidden in the seventh Commandment?*

A: The seventh Commandment forbids unchaste thoughts, words and actions.

on Q: 1

**Q: 1:** *what is the first duty required in this Commandment?*

**A:** The first duty required in this Commandment, is, the preservation of our own Chastity heart, lip, and life; [ *1 Thess: 4: 3, 4:* For this is the will of God, even your sanctification, that ye should abstain from fornication. That every one of you should know how to possess his vessel in sanctification and honour. ] And *Eph: 4: 29:* Let no corrupt communication proceed out of your mouth, &c. ]

**Q: 2:** *Why must we preserve our own chastity?*

**A:** Because our Bodies are, or ought to be the temples of the Holy Ghost; [ *1 Cor: 6: 15, 19:* know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. What, know ye not, that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? ] And it is the express charge of God, that they be kept pure and clean, [ *1 Thess: 4: 3, 4:* For this is the will of God, even your sanctification, that ye should abstain from fornication, That every one of you should know how to possess his vessel in sanctification and honour. ]

**Q: 3:** *What is the second Reason?*

**A:** The second Reason is, because of the evil it doth to our selves: As (1:) It injures the Body, [ *1 Cor: 6: 18:* — He that committeth fornication, sinneth against his own body. (2:) It levels us with the Heathen, [ *Eph: 4: 17, 19:* This I say therefore, and testify in the Lord, that ye



henceforth walk not as other Gentiles  
 ---Who being past feeling, have given  
 selves over unto lasciviousness, to work  
 cleanness with greediness. ] (3.) Dishonour  
 our Names; Provs 6. 32, 33. But who  
 mitteth adultery with a woman, ---a wound  
 dishonour shall he get, &c. (4.) Scatter  
 Estates, Prov. 5. 10. Lest strangers be  
 with thy wealth, and thy labours be in the  
 of strangers. (5.) Destroyeth the Soul;  
 6. 32. -----He that doth it destroyeth his  
 soul.

Q. 4. What Age is most incident to this sin?

A. The Youthful Age is most apt to be  
 into this sin; Prov. 7. 7. And behold among  
 simple ones, I discerned among the youths, a  
 man void of understanding. And 2 Tim. 2  
 Flee also youthful lusts, &c.

Q. 5. How far doth this Command extend?

A. It extends it self to the Heart, Mind  
 Fancy, as well as to the Body and external  
 actions, Mat. 5. 28. But I say unto you, that  
 whosoever looketh on a woman to lust after her, hath  
 committed adultery with her already in his heart.

Q. 6. What are the usual inducements to this sin?

A. The usual inducements to this sin  
 (1.) Idleness and fulness of the Creatures, Eccl.  
 10. 49, 50. Behold this was the iniquity of  
 Sodom; Pride, fulness of bread, and  
 abundance of idleness was in her, and in her  
 daughters, &c. (2.) Wanton Gestures, Isa.  
 3. 16. Moreover, the Lord saith, because the daughters  
 of Zion are haughty, and walk with  
 forth necks, and wanton eyes, walking

as they go, and making a tinkling with their  
t. (3.) Filthy Communication, Eph. 5. 4.  
either filthiness, nor foolish talking, nor jesting,  
which are not convenient, &c.

Q. 7. What is the first Remedy against this?

A. The first Remedy and the most effectual is, to  
the Spirit of God within us, to sanctifie and  
renew us, Gal. 5. 16. -----Walk in the Spirit, and ye  
shall not fulfil the lusts of the flesh.

Q. 8. What is the second Remedy?

A. The keeping of a strict watch over our  
heart, Prov. 4. 23. Keep thy heart with all dili-  
gence, &c. And over the external Senses, Job  
31. 1. I made a covenant with mine eyes: why then  
should I thing upon a maid?

Q. 9. What is the third Remedy against it?

A. Deep and serious consideration of the da-  
nger of this sin, and what God threatens against  
adulterers; Heb. 13. 4. -----Whoremongers and  
adulterers God will judge. 1 Cor. 6. 9, 10. ---  
be not deceived, neither fornicators, nor idolaters, nor  
adulterers, nor effeminate, ---shall inherit the king-  
dom of God. And how he describes them,  
Prov. 22. 14. The mouth of strange women is a  
deep pit; he that is abhorred of the Lord shall fall  
therein.

Q. 10. What is the fourth Remedy against it?

A. Prayer, Psal. 119. 37. Turn away mine  
eyes from beholding vanity, &c. And to evidence  
our sincerity in Prayer, we must study to shun  
all occasions of this sin, Psal. 18. 23. I was al-  
ways upright before him; and I kept my self from mine  
iniquity.



Q: 11: *What is the first inference hence?*

A: What cause those have to bless God, who have been kept from this sin; though the best to be humbled for their heart pollutions.

Q: 12: *What is the second inference from hence?*

A: Let it warn Parents to do what is in them to prevent the ruine of their Children by sin, (1:) By filling their heads and hands with lawful business. (2:) By serious Admonitions and Prayers for them. (3:) By keeping them from vain and tempting company. (4:) By disposing them seasonably in suitable Marriages.

Q: 13: *What is the third inference from hence?*

A: Let those that are defiled with this sin, repent seriously of it, as *David* did, [ *Psal: 51: 11*: Make me to hear joy and gladness, that the which thou hast broken may rejoyce. ] Let them apply the Blood of Christ by Faith; for in doing it may be pardoned, [ *1 Cor: 6: 11*: such were some of you: but ye are washed, ye are sanctified, but ye are justified in the name of the Lord Jesus Christ, and by the spirit of our God. ]

### Of the eighth Commandment.

73: **W**hich is the eighth Commandment?

A: The eighth Commandment is, [ *Thou shalt not steal.* ]

Q: 74: *What is required in the eighth Commandment?*

A: The eighth Commandment requires lawful procuring or furthering the Wealth and outward Estate of our selves, and others.

Q: 75:

Q: 75: *What is forbidden in the eighth commandment?*

A: The eighth Commandment forbiddeth whatsoever doth, or may unjustly hinder our own, or our Neighbours Wealth, or outward Estate.

Q: 1: *What is presupposed in this Commandment?*

A: It presupposeth that God hath given every Man a propriety in his Estate, and that no Mans Goods are common to others, except by his consent in times and cases extraordinary, *Acts 2:44: And all that believed were together, and had all things common.* ]

Q: 2: *What is required in this Commandment?*

A: It requires of every Man diligence in a lawful Calling, to get and preserve an Estate for his own and others good, [ *Prov: 13: 11: ---He that gathereth by labour, shall increase, Eph: 4: 1: ---But rather let him labour, working with his hands the thing which is good, that he may be able to give him that needeth.* ]

Q: 3: *What else is required in this Commandment?*

A: It requires us not only to get and keep the things of the World in a lawful manner, but to distribute and communicate them to those that are in want, and not cast them into temptation of sin or inevitable ruine, [ *Isa: 58: 10: And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise out of obscurity, and thy darkness be as the noon-day. John 3: 17: But whoso hath this worlds good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? ]*



Q. 4. What else is required in this Commandment?

A. It requires in every man a publick Spirit to procure and promote the good and prosperitie of others, 1 Cor. 10. 24. Let no man seek his own, but every man anothers wealth.

Q. 5. What else is required in this Commandment?

A. It requires restitution of all Goods unlawfully gotten, or taken from others, Lev. 6. 4. If it shall be because he hath sinned and is guilty, he shall restore that which he took violently, or the thing which he hath deceitfully gotten. And the restoring of Pawns and Pledges, when it is due, Ezek. 18. 7. And hath not oppressed any, but he hath restored to the debtor his pledge, &c. Or things lost, if we can discover the Owners.

Q. 6. What is the first sin forbidden in this Commandment?

A. It forbids all cozening and cheating of others in our dealings and civil commerce with them, 1 Thess. 4. 6. That no man go beyond, defraud his brother in any matter, &c. Ps. 26. 28. A lying tongue hateth those that are afflicted by it, and a flattering mouth worketh ruine.

Q. 7. What is the second thing forbidden in this Commandment?

A. It forbids all exaction and oppression of our Neighbour, by going beyond their strength, working on their necessities, or detaining their dues; Lev. 25. 14. And if thou sell ought to thy neighbour, or buyest ought of thy neighbours hand, ye shall not oppress one another.

Prov. 24: 28, 29. Be not a witness against thy neighbour without cause: and deceive not with thy lips. Say not, I will do so to him, as he hath done to me: I will render to the man according to his work.

Q. 8. What is the third thing forbidden in this command?

A. It forbids all unlawful Weights, and Measures, which is no better than Treest in Gods account, Mic. 6. 10, 11. Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked ballances, and with the bag of deceitful weights?

Q. 9. What is the fourth thing forbidden in this command?

A. It forbids all Family frauds by Children, Prov. 28. 24. whose robbeth his father, or his mother, and saith, it is no transgression, the same is the companion of a destroyer. Or Servants, Tit. 2. 9, 10. Exhort servants to be obedient unto their own masters, --- Not purloining, but shewing all good fidelity, &c.

Q. 10. What is the fifth thing forbidden in this command?

A. It forbids all tempting of, or encouraging others to defraud those who have any trust committed to them, Psal. 50. 8. When thou sawest a thief, then thou consentedst with them. Prov. 29. 14. Who is partner with a thief, hateth his own soul, &c.

Q. 11. What is the sixth thing forbidden in this command?

A. It forbids the taking away of anothers Goods



Goods by open Robbery by Sea or Land, [ 5: 5:---And the robber swalloweth up their substance. ] Or clandestinely and privatly, [ 4: 15: But let none of you suffer as a murderer or as a thief, &c. ]

*Q: 12: What is the danger of this sin?*

*A:* It brings Mens Souls, Bodies, and Estates under the Curse of God, [ Zech: 5: 3, 4: ] He said he unto me, This is the curse that goeth forth over the face of the whole earth; for every one that stealeth shall be cut off, as on the same side, according to it; ---I will bring it forth saith the Lord of hosts, and it shall enter into the house of the thief, &c. ]

*Q: 13: What is the first instruction hence?*

*A:* Let all that are guilty of this sin repent and restore, as they expect Mercy from God [ Eph: 4: 28: Let him that stole, steal no more &c. Luke 19: 8: And Zacheus stood, and said unto the Lord, Behold, Lord the half of my goods I give to the poor, and if I have taken away any thing from any man by false accusation I restore him four fold. ]

*Q: 14: What is the last inference from hence?*

*A:* To excite all to whom God hath given competency of the things of the World, they bless God for keeping them from the temptation of this sin, [ Prov: 30: 8, 9: ---Give me neither poverty nor riches, feed me with convenient for me; lest I be full and deny thee, and say, who is the Lord? or lest I be poor and steal, and take the name of my God in vain. ]

## Of the ninth Commandment.

Q: 76: **W**hich is the ninth Commandment?

A: The ninth Commandment is, [ Thou shalt not bear false witness against thy Neighbour. ]

Q: 77: **W**hat is required in the ninth Commandment?

A The ninth Commandment requireth the maintaining or promoting the Truth between man and man, and of our own and our Neighbours good names, especially in witness bearing.

Q 78: **W**hat is forbidden in the ninth Commandment?

A: The ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our Neighbours good name.

Q: 1: *what is the general scope and aim of the ninth Commandment?*

A: The ninth Command aims chiefly at the preservation & promoting of Truth amongst Men, Zech. 8: 16---Speak ye every man the truth to his neighbour, &c. This being of indispensable necessity to the subsistence and welfare of Humane Society, Eph: 4: 25. Wherefore putting away lying, speak every man truth with his neighbour, for we are members one of another.

Q: 2: *What is the first thing required particularly in this Command?*

A: This Command requires every Man to take care of preserving his own good Name, by ordering his Conversation in universal integrity, 1 Pet. 3: 15: 16. But sanctify the Lord God in  
your



your hearts, and be ready always to give answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. Having a good conscience, that whereas they speak evil of you as of evil doers, they may be ashamed that falsely accuse your good Conversation in Christ.

*Q: 3: What is the second thing required in the Commandment?*

*A:* It requires all due care to preserve the good Name and Honour of other Men, as well as our own; for Christians are not to be of narrow and private Spirits, which center only in their own intrests and concernments, *Phil. 2: 4.* Look not every man on his own things; but every man also on the things of others?

*Q: 4: How are we to preserve the good Names of others?*

*A:* We are to preserve the good Names of others by an inward esteem of all the good that is in them, *Phil. 2: 3*---In lowliness of mind let each esteem other better than themselves. And manifesting our inward esteem of them by a wise and seasonable expression thereof for their encouragement in the ways of Godliness, *Rom. 1: 8.* First I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

*Q: 5: How else are we to defend other Mens Names?*

*A.* By our readiness to receive with joy the reports of that good that is in them. *3 Epist. 3.* For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even

thou walkest in the truth, And discountenancing  
all reproaches maliciously vented against them,  
Ps. 15: 3.---Nor taketh up a reproach against his  
neighbour.

Q: 6: *But What if the report be evidently true?*

A: In that case we are to grieve for their  
miscarriages, as the effect and fruit of our love  
to their Souls, 2 Cor. 2: 4. For out of much af-  
fliction and anguish of heart, I wrote unto you  
with many tears, not that ye should be grieved,  
but that ye might know the love which I have  
more abundantly unto you. And to discharge  
our Duties privately and faithfully in order to  
their recovery, Mat. 18: 15, 16, 17. Moreover,  
if thy brother shall trespass against thee, go and  
tell him his fault between thee & him alone, &c.  
Winking at and concealing in love their lesser  
and common infirmities; 1 Pet. 4: 8. And a-  
bove all things have fervent charity among your  
selves; for charity shall cover the multitude of  
sins.

Q: 7: *What is forbidden in the ninth Command-  
ment?*

A: It forbids us to injure others, by raising or  
receiving Lyes and false Reports, which are high-  
ly injurious to their good Names, Col. 3: 9. Lye  
not one to another, &c.

Q: 8: *What else is forbidden in the ninth Com-  
mandment?*

A: It especially forbids Perjury or false Swear-  
ing, whereby not only the Names, but Estates  
and Lives of the innocent are injured and ruined,  
Ps. 35: 11. False witnesses did rise up; they laid  
to



to my charge things that I knew not. *Pr. 19: 9* false witness shall not be unpunished; and he that speaketh lies shall not escape. A sin which God will punish, *Mal. 3: 5* And I will come near to you to judgment, and I will be a swift witness against the forcerers, and against the adulterers, and against false swearers, &c.

*Q: 9: What else is forbidden in this Commandment?*

*A:* It forbids all whisperings and Backbitings of others secretly, *2 Cor. 12: 20*---Lest there be debates, envyings, wraths, strifes, back-biting, whisperings, &c. And all Tale-carrying from one to another to our Neighbours injury, *Lev. 16*. Thou shalt not go up and down as a tale bearer among thy people &c. And *1 Tim. 5: 13*---And not only idle, but tattlers also, and busybodies, speaking things which they ought not.

*Q: 10: What else doth the ninth Commandment forbid?*

*A.* It forbids all rash and unwarrantable judging of other Mens Hearts and final Estates, which is usually accompanied with ignorance of our own, *Mat. 7: 1, 3*. Judge not that ye be not judged.---And why beholdest thou the mote that is in thy brothers eye, but considerest not the beam that is in thine own eye?

*Q; 11: What else is forbidden in this Commandment?*

*A:* It forbids the ecclipsing of the true worth and honour of others, by a proud exalting of our selves, *1 Cor. 13: 4: 5*---Charity envieth not, charity vaunteth not it self, is not puffed up, &c. Or by crying up one to the disparaging of another.

ment of another good Man, 1 Cor. 3: 4: 5. For while one saith, I am Paul, and another I am of pollo, are ye not carnal? &c.

Q: 12: *What is the first Inference from hence?*

A: That the best Christians have cause to be troubled for the sins of the Tongue, whereby God is dishonoured, and others are injured, Jam. 2---If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. And ver. 5: 6. Even so the tongue is a little member, and boasteth great things: behold how great a matter a little fire kindleth. And the tongue is a fire, a world of iniquity: so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.

Q: 13: *What is the second Inference from hence?*

A: 'Tis our great concernment to walk with that Piety and Justice towards God and Men, as to cut off all just occasions of reproach from our own Names, 2 Cor. 11: 12. But what I do, that I will do, that I may cut off occasion from them which desire occasion, &c. 1 Tim 5: 14. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

Q: 14: *What is the third Inference from this Commandment?*

A: To bless God that our Names are kept sweet and honourable in the World among good Men, 3 Epist. John 12. Demetrius hath a good report of all men, &c. Or if we be reproached it is by none but wicked Men, and that  
for



for our Duty to God. Dan. 6: 5. Then for men, we shall not find any occasion against Daniel, except we find it against him coming the law of his God.

### Of the tenth Commandment.

Q: 79: **W**hat is the tenth Commandment?

A: The tenth Commandment is, [ Thou shalt not covet thy Neighbours house, thou shalt not covet thy Neighbours Wife, nor his Man-servant nor his Maid-servant, nor his Oxe, nor his Ass, nor any thing that is thy Neighbours. ]

Q: 80: **W**hat is required in the tenth Commandment?

A: The tenth Commandment requireth contentment with our own condition, with a right and charitable frame of Spirit towards our Neighbour, and all that is his.

Q: 81: **W**hat is forbidden in the tenth Commandment?

A: The tenth Commandment forbiddeth discontentment with our own estate, envying or grieving at the good of our Neighbour, and inordinate motions and affections to any thing that is his.

Q: 82: *What is the principal scope and aim of the tenth Commandment?*

A: It is to prevent all occasions of transgressing the other Precepts of the second Table, by restraining this sin of Covetousness in the heart. Ps. 119: 35, 36: Make me to go in the path of thy Commandments; for therein do I delight.

thy heart unto thy testimonies; and not to covetousness.

*Q: 2: What doth this tenth Command require of us in reference to our selves?*

*A:* It requires of us perfect contentment and satisfaction with that estate and condition, wherein God hath placed us in the World. *Heb. 13: 5.* Let your conversation be without covetousness; and be content with such things as ye have, &c. Reckoning it to be good for us, to be in that state we are, though never so low or afflicted, *Pf. 119: 67.* Before I was afflicted, I went astray; but now have I kept thy word. *and ver. 71.* It is good for me that I have been afflicted, that I might learn thy statutes.

*Q: 3: Is contentment with Gods appointments attainable in this life?*

*A:* Some Christians have attained to a very great measure and eminent degree of Contentment in the midst of changeable and afflictive providences, *Phil. 4: 11* — I have learned in whatsoever state I am therewith to be content. *Pf. 16: 5, 6.* The Lord is the portion of mine inheritance, and my cup; thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

*Q: 4: Is there no danger of the sin of discontent in full and prosperous condition?*

*A:* Fulness of the World secures no man from the sin of discontentment with his own, or coveting that which is anothers; because the desires enlarge as the Estate doth, *ps. 62: 10* — If riches increase  
set



set not your hearts upon them. An instance whereof we have in Ahab, 1 Kin. 21: 4. And he came into his house heavy and displeased, because of the word which Naboth the Jezreelite spoken to him; for he said, I will not give the inheritance of my fathers, and he laid down upon his bed, and turned away his face, and would eat no bread.

*Q: 5: Whence doth discontent with our condition spring?*

*A:* It springs partly from our ignorance of God's wisdom and love in ordering all for good, Rom. 8: 28. And we know that all things work together for good to them that love God, &c. Partly from our inconsiderateness of the vanity of the Creature, 1 Tim. 6: 7, 8. we brought nothing into the world; and certainly we can carry nothing out; and for food and raiment, let us be therewith content. And partly from our Unbelief, Matth. 6: 31. Therefore take no thought, saying, what shall we eat? or what shall we drink or where shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things.

*Q: 6: Is contentment with our own estate all that this Commandment requires?*

*A:* No, it requires a charitable frame of mind towards our Neighbours also, Rom. 12: 10. Be kindly affectioned one to another with brotherly love, in honour preferring one another. Rejoyce with them that do rejoyce, and weep with them that weep.

*Q: 7:*

*Q: 7: What is the first sin forbidden in this Commandment?*

*A:* It directly and especially forbids all sinful and inordinate desires and motions after other mens enjoyment, *Col. 3: 5.* Mortifie therefore your members which are upon the earth, fornication, uncleans, inordinate affection, evil concupiscence and covetousnes, which is idolatry

*Q: 8: What is the second sin forbidden in this Commandment?*

*A:* It forbids all cruelty and incompassionate-ness to others in necessity, and keeping back from them that relief which is made theirs by Gods command, *Prov. 11: 24.* --There is that withholdeth more than is meat, but it tendeth to poverty. *Lev 19: 9, 10.* And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard: thou shalt leave them for the poor and stranger: I am the Lord your God.

*Q: 9: What is the third sin forbidden in this Commandment?*

*A:* It forbids the detaining of the Hirelings Wages, when it is due, *Hab. 2: 9, 10, 11.* Wo to him that coveteth an evil covetousness to his house that he may set his nest on high, that he may be delivered from the power of evil. Thou hast consulted shame to thy house, by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

*Q: 10: What*



**Q: 10:** *What is the fourth sin forbidden in Commandment ?*

**A:** It forbids all inward gradgings at, and vying of the enjoyments of others, whether be inward Goods of the Mind, or outward belonging to the Body; 1 Cor. 13: 4. — Charity vieth not, &c.

**Q: 11:** *What is the mischief of Covetousness?*

**A:** It distracts the Heart in Duties, Ezek. 34: 7. And they come unto thee as the people come, and they sit before thee, as my people, and hear thy words, but they will not do them; with their mouth they show much love, but their heart goeth after their covetousness. Provokes the wrath of God. Is. 57: 17. For the iniquity of his covetousness was I wroth, and for him, &c And where it reigns, it becomes Idolatry. Col. 3: 5. — And covetousness which is Idolatry.

**Q: 12:** *What is the first Inference hence?*

**A:** It calls all men to humiliation for the inordinacy of their Affections towards the World, their discontent with their own, and envy of others conditions.

**Q: 13:** *What is the second Inference hence?*

**A:** As ever we would keep clear from this, let us make God our portion, Ps 16: 5, 6. Lord is the portion of mine inheritance, and my cup: thou maintainest my lot. And let us to get the Soul-satisfying comforts of his Word. John. 4: 14. But whosoever drinketh of the water that I shall give him, shall never thirst. 2 Cor. 6: 10 — As having nothing, and yet possessing all things.

**Q: 14:** *What is the last Inference?*

**A:** If God hath given us a sufficiency of the things of this life for our necessity, let us be satisfied, though we want other things for our delight, *1 Tim: 6: 8.* And having food and raiment, let us be therewith content. And relieve ourselves by an expectation of those better things laid up in Heaven for us, if we be belivers, *Jam. 2: 5.*—Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him.

*Of keeping the Law.*

**Q: 22:** **I** *Any man able perfectly to keep the Commandments of God.*

**A:** No meer man, since the fall, is able in this life perfectly to keep the Commandments of God, but doth daily break them in Thought, Word, and Deed.

**Q: 1:** *Wherein doth the perfect keeping of God's Law consist?*

**A:** It consists in the perfect and constant conformity of the internal and external Actions of Heart and Life, to every Command of God, *Gal.*

*3: 10.*—Cursed is every one that continueth not in all things, which are written in the book of the law to do them. *Matt: 22: 37, 38, 39.* Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great Commandment. And the second is like unto it, Thou shalt love thy neighbour as thy self.

**Q: 2:** *But*



**Q: 2:** But if any man commit no external gainst the Law, may he not be said perfectly to although in mind or thought he should transgre

**A:** No, for an inward motion of sin in Heart, that never breaks forth into act, is violation of the Law, and brings the Souder the curse of it, *Matt. 5: 21, 22.* I have heard that it was said by them of old Thou shalt not kill and whosoever shall kill be in danger of the judgment, But I say unto that whosoever is angry with his brother out a cause, shall be in danger of the judgment. And *ver. 27: 28.* Ye have heard that it was by them of old time. Thou shalt not comit tery: But I say unto you, that whosoever eth on a woman to lust after her, hath commed adultery with her already in his heart.

**Q: 3:** May not a man keep the Law, if he keep some of its Commands, though he cannot keep one of them punctually?

**A:** No he cannot; for the transgression of one Command in the least degree, is a breach of all, and brings the curse of the whole upon man's soul, *Jam. 2: 10.* For whosoever keep the whole law, and yet offend in one, he is guilty of all.

**Q: 4:** Was the Law never kept by any since made?

**A:** Yes, Adam in his innocent state and was able still to have kept it, for he was made upright, *Eccl. 7: 29.* God made man upright, &c. And Christ perfectly kept the Law, *Mat. 5: 17.* Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil.

Q: 5: What is the first Reason why no meer man  
this life can fulfil and keep the law of God perfect-

A: It is because the Law of God is perfect, and  
the best of men in this life are imperfect, Psal. 19  
The law of the Lord is perfect, &c. Eccl. 7:  
For there is not a just man upon earth, that  
doeth good, and sinneth not.

Q: 6: But may not men perfectly keep it, when  
regenerate, and born of God?

A: No, because even in the regenerate there  
is a Law of Sin, which wars against the Law of  
God, Gal. 5. 17. For the flesh lusteth against the  
spirit, and the spirit against the flesh, &c: Rom.  
7. 22, 23. For I delight in the law of God after  
the inward man. But I see another law in my mem-  
ber warring against the law of my mind, &c. And  
though they are said not to sin, (1 Joh. 3: 9.  
Whoever is born of God, doth not commit sin, &c.)  
it is not to be taken absolutely; but compa-  
ratively, as they once did, and others still do.

Q: 7: But did not Christ command the young man  
to keep the Law?

A: 'Tis true that Christ did put the young  
man upon this task, Matth. 19: 17 ——— If thou  
wilt enter into life, keep the commandments: But  
Christ was not on a supposition that he was able to  
do it, but to convince him of the impossibility  
of justification that way.

Q: 8: But doth not the Apostle say that the right-  
eousness of the law is fulfilled in Believers?

A: 'Tis true that the Apostle doth say so, Rom.  
7. 4. But the meaning is not, that we fulfil it in  
our own persons by our compleat obedience



to it, but it is fulfilled in us by our union with Christ, becomes ours by God's imputation to us, *Rom.* 4: 23, 24. Now it was not for his sake alone, that it was imputed to him. But for us also to whom it shall be imputed, we believe on him, that raised up Jesus from the dead.

**Q. 9** *What is the first Inference from hence?*

**A:** That Justification by our own Works is utterly impossible to the holiest of men, *Gal.* 3: 12. For by the works of the law shall no flesh be justified. *Psa.* 130. 3. If thou Lord, shalt mark iniquities: O Lord, who shall stand?

**Q. 10:** *What is the second Inference from hence?*

**A:** Hence we learn what an infinite Mercy is, that God sent Jesus Christ made under the Law, *Gal.* 4: 4, 5. But when the fulness of time was come, God sent forth his son made of man, made under the law, &c. To do that which we could never do for our selves, *Rom.* 8: 3. For what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for our sin condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, which not after the flesh but after the spirit.

**Q. 11:** *What is the third Inference from hence?*

**A:** That the dreadful Curse must needs befall all Unbelievers that are out of Christ, *Gal.* 3: 10. He that believeth not the son, shall not see life; but the wrath of God abideth on him. They that seek their Justification by the deeds of the law, are under the curse, &c.

**Q:**

Q: 12: *What is the fourth Inference from hence?*

A: What a deluge of sin and misery brake in on the whole World by the fall of *Adam*, and his Posterity being by him plunged under both *Rom. 5: 12.* Wherefore, as by one man sin entered into the world, & death by sin: & so death passed upon all men, for that all have sinned.

Q: 13: *What is the fifth Inference from hence?*

A: That the Popish Doctrine of Merits, and works of Supererogation are false and groundless Doctrines, springing out of the ignorance and pride of mans heart.

Q: 14: *What is the last Inference from hence?*

A: That all God's people should sigh under their unhappy necessity of sinning. *Rom. 7. 24.* wretched man that I am, who shall deliver me from the body of this death? And long to be with Christ in the perfect state, *Heb. 12: 23---* And the spirits of just men made perfect.

Of the inequality of Sin.

Q: 14: **A**re all Transgressions of the Law equally hainous?

A: Some Sins in themselves, and by reason of several Aggravations, are more hainous in the sight of God than others.

Q: 1: *Whence ariseth the first difference of sin?*

A: The first difference betwixt one sin and another, ariseth from the immediate object, against which the sin is committed; on this account sins immediately committed against God, are more hainous than sins committed immediately against man; *1 Sam. 2: 25.* If one man sin against another, the Judge shall judge him: but if a man sin against the Lord, who shall intreat for him?



And all sins of the First Table are greater than those of the Second ; yet they are crying against the Second.

Q: 2: *What is the first sin noted for an heinous*

A: The sin of *Murder* is in Scripture set down for an heinous and crying sin in its own nature. Gen. 4: 10. *The voice of thy brothers blood cryeth unto me from the earth.*

Q: 3: *What other sin is noted for a crying sin*

A: The sin of *Oppression* is noted in Scripture for a crying sin, Hab: 2: 11. *For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Especially the oppression of the Widow and Fatherless, Exod. 22: 22, 23. I will surely hear their cry*

Q: 4: *What is reckoned in scripture an heinous sin against Christ.*

A: The sin of *Atheism*, or denying the existence of God, is a sin of the first magnitude, Job 28. *This also were an iniquity to be punished by the Judge ; for I should have denied the God that is above. This was the sin of Pharaoh, Exo. 5: 2. And Pharaoh said, who is the Lord, that I should obey his voice, to let Israel go ? I know not the Lord, neither will I let Israel go.*

Q: 5: *What other sin is heinous in God's sight*

A: The sin of *Idolatry* is a most heinous sin and goes nearer to the heart of God than any other sins do. Ezek 6: 9. *And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken*

borish heart, which hath departed from me, and with their eyes, which go a whoring after their idols, and they shall loath themselves for the evils which they have committed in all their abominations, Jer. 44: 4. Oh do not this abominable thing that I hate.

Q: 6: What is the most heinous of all the sins in the world?

A: The sin against the Holy Ghost is the most heinous of all other sins, and shall never be forgiven by Him, Matt. 12: 31. — All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men.

Q: 7: From whence doth this scripture aggravate sin?

A: The Spirit of God in Scripture aggravates and estimates sin from the degree of light and knowledge men sin against, Luk. 12: 47. And that servant which knew his Lords will, and prepared not himself, neither did according to his will, shall be beaten with many stripes, Joh. 15: 22. If I had not come, and spoken unto them, they had not had sin: but now they have no cloak for their sin.

Q: 8: What is the second thing that aggravates sin?

A: The more mercies any man sins against, the greater is his sin, Rom. 2: 4. Or despisest thou the riches of his goodness and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance? And especially when 'tis against spiritual Mercies and Means of Salvation Heb. 2: 3. How shall we escape, if we neglect of great salvation, &c.



**Q: 9:** Are heinous and crying sins capable of forgiveness?

**A:** Yes, great and heinous sins are capable of forgiveness upon true Repentance, *Isa. 1: 18*. ---Tho' thy sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.

**Q: 10:** From what fountains doth the pardon of all sins both great and small flow?

**A:** They all flow from the Free Grace of God. *Luk. 7: 41, 42*. ---And when they had nothing to pay, he frankly forgave them both. And thus the Meritorious satisfying Blood of Christ, *1: 7*. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

**Q: 11** What is the first Inference hence?

**A:** Though some sins are more heinous than others, yet no sinner should absolutely despair of mercy; for the vilest have been pardoned, *1: 6. 11*. And such were some of you: but ye were washed, but ye are sanctified, but ye are justified, &c.

**Q: 12:** What is the second Inference hence?

**A:** That there are Different degrees of punishments in Hell, proportioned to the different degrees of sins on earth, *Matt. 11: 21, 22*. I say unto thee Chorazin, wo unto thee Bethsaida, for if the mighty works which were done in thee had been done in Tyre and Sidon, they would have repented long ago in sackcloth & ashes. I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for thee.

**Q: 13.** What is the third Inference hence?

A: That great Sinners when pardoned and received to Mercy, should excell all others in love to Christ, *Luk 7: 42, 43.*---Which of them will love him most? Simon answered and said I suppose that he to whom he forgave most. And he said unto him thou hast rightly judged.

Q: 14: *What is the last Inference hence?*

A: Let no man neglect Christ, because his sins are not so heinous as others, because the least without Christ is damning, *Rom. 6: 23.* For the wages of sin is death, &c. And greater Sinners are often called, when lesser are not, *Mat. 23: 1, 52.*---The publicans and harlots go into the kingdom of God before you.

*Of the demerit of Sin*

Q: 8: **W**hat doth every Sin deserve?

A: Every Sin deserveth God's Wrath and Curse, both in this Life, and that which is to come.

Q: 2: *Wherein doth the evil of sin principally consist?*

A: It consists principally in the offence it gives, and the wrong it doth to God, *Psa. 51: 4.* Against thee, thee only have I sinned, and done this evil in thy sight.

Q: 2: *What is the first offence and wrong sin doth to God?*

A: It consists in its enmity to God, *Ro 8: 7.* Because the carnal mind is enmity against God, &c. Express in Scripture by walking contrary to him, *Lev. 26: 40.*---They have also walked contrary to me. Fighting against God, *Acts. 5: 39.*



Lest haply ye be even found to fight against  
And resisting his Spirit, *Acts: 7: 51.*  
do always resist the Holy Ghost.

*Q: 3: wherein is its enmity to God further  
vered in scripture?*

*A:* It's discovered under the names and  
ons of hatred of God, *Rom. 1: 30* Backbit  
haters of God, &c. Rebellion against God, *Isa*  
*15: 23.* For rebellion is as the sin of witchcraft  
And despising the Commandment of God, *2*  
*12: 9.* Wherefore hast thou despised  
commandment of the Lord?

*Q: 4: What are the Attributes of God that  
wrongs?*

*A:* It wrongs all his Attributes, for it flie  
hls Sovereignty, *Exo. 5: 2.* And Pharaoh  
who is the Lord, that I should obey his voice  
let Israel go? Resists his Power, *1 Cor. 10*  
----Are we stronger than he? Despise  
Goodness, *Rom: 2: 4* Or despisest thou  
riches of his goodness, &c. Taxeth his Ju  
*Ezek. 18: 25.* Yet ye say the way of the  
is not equal, &c. And clouds his Holiness:  
*2: 7.* Do not they blaspheme that worthy  
by which ye are called?

*Q: 5: What doth sin deserve in the course of  
from God?*

*A:* It deserves all temporal and e'ternal  
of God's Wrath, on the Souls and Bodies  
ners, all which in Scripture go under the  
of Death, *Rom. 6: 23.* For the wages of  
death, &c.

*Q: 6: Can these sufferings satisfie God for  
wrong?*

A: No, they cannot, and therefore they must, and shall be eternally on the damned, *Mat. 5: 26.* Verily I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing. *Mark. 9: 44.* Where their worm dieth not, and the fire is not quenched.

Q: 7: *Shall all sinners bear the desert of their sin?*

A: No, all that are out of Christ shall, but Christ hath freed Believers from it, *Job. 3: 18.* He that believeth on him is not condemned, &c.

Q: 8: *But is it not hard that sinners should suffer eternally for the sins of a few years?*

A: No, it is not; for the evil of Sin is not to be measured by the time in which, but by the object against which it is committed, *Pf. 51: 4, 5.* ---Against thee, thee only have I sinned, and doeth this evil in thy sight, &c.

Q: 9: *What learn we from hence?*

A: Hence in the first place we learn the impossibility of satisfying Gods Justice for the least sin that ever we committed, *Job. 7: 20.* I have sinned, what shall I do unto thee, &c. *Pf. 130,* If thou Lord shouldst mark iniquity, O Lord, who shall stand?

Q: 10: *What is the second Instruction hence?*

A: Hence we see the necessity of a Mediator betwixt God and us, *Pf. 40: 6, 7.* Sacrifice and offering thou didst not desire. &c. ---Then said he, I come in the volumn of the book it is written of me.

Q: 11: *What is the third Instruction hence?*

A: That the greatest suffering is rather to be chosen than the least sin, *Heb. 11: 25.* Choosing rather



ther to suffer affliction with the people of  
than to enjoy the pleasures of sin for a season.

Q: 12: *What is the fourth instruction hence?*

A: It teacheth us what an invaluable Mercy  
full, free and final remission of sin is, *Psi: 32:*  
Blessed is he whose wickedness is forgiven,  
whose sin is covered, &c.

Q: 13: *What is the fifth instruction hence?*

A: It vindicates God in his severest stroke  
on Sinners, *Hos: 6: 5:* Therefore have I  
them by the prophets: I have slain them by  
words of my mouth, and thy judgments are  
the light that goeth forth.

Q: 14: *What is the last instruction?*

A: Hence we learn the infinite nature  
Christs sufferings, *Rom: 8: 32:* He that spared  
not his own son, but delivered him up for us,  
how shall he not with him also freely give us  
things?

### Of what God requires of us.

Q: 85: **W**hat doth God require of  
us that we may escape his  
Wrath and Curse due to us for sin?

A: To escape the Wrath and Curse of  
God due to us for sin, God requireth of us Faith  
in Jesus Christ, Repentance unto Life, with the  
diligent use of all the outward means, which  
Christ communicateth to us the benefits of  
redemption.

Q: 1: *What are the things required of us to  
escape Gods Wrath and Curse due to us for sin?*

A: The things required of us are, (1:)  
Faith in Jesus Christ, *Acts 16: 31:* And they said

ere on the Lord Jesus Christ, and thou shalt be  
ved, and thine house. (2:) Repentance for  
n, *Acts 3:19*: Repent ye therefore, and be con-  
verted, that your sins may be blotted out, &c.  
3:) Diligent striving in the use of all Gods ap-  
pointed means, *Luke 13: 24*: Strive to enter in  
the strait gate; for many, I say unto you, shall  
seek to enter in, and shall not be able.

*Q: 2: Are these things in Mans power to perform  
that God requires of him?*

*A:* Though they are our Duties, yet we have  
no power in our selves by Nature to perform  
them, but the power is of God, *2 Cor: 3: 5*: Not  
that we are sufficient of our selves to think any  
thing as of our selves, but our sufficiency is of  
God.

*Q: 3: But if Men be in Christ, and justified  
from Eternity, what need of this?*

*A:* Though God from Eternity decreed, and  
Christ long since purchased the Salvation of the  
Elect; yet have they no union with Christ, till  
they believe, *Ephes: 3: 17*: That Christ may  
well in your hearts by faith, that ye being root-  
ed and grounded in love. Nor remission of sin,  
*Acts 3: 19*: -----That your sins may be blotted  
out, when the times of refreshing shall come  
from the presence of the Lord; but lie under  
wrath as others do, *Eph: 2: 3, 12*: -----And were  
by nature the children of wrath even as others.  
*Ver: 12*. That at that time ye were without Christ,  
being aliens from the common wealth of Israel,  
and strangers from the covenant of promise, ha-  
ving no hope, and without God in the world.

*Q: 4: If it be God that can only work these Graces  
in*



*Of what God requires of us.  
in us, to what purpose is our striving?*

A: Gods working doth not exclude Mans working, but more excites and obligeth us to it, *2:12, 13*----Work out your own salvation with fear and trembling; For it is God which worketh in you both to will and to do, of his good pleasures

Q: 5: *To what purpose is it to strive in the use of means, except we knew we were elected?*

A: The knowledge of our Election is not antecedent to our diligence, but our diligence required antecedently to that knowledge; *2:10, 11*. Wherefore the rather, Brethren, diligence to make your calling and election sure &c.

Q: 6: *Is it not legal to put Natural Men upon striving in the use of means?*

A: No, it is not; for Christ himself enjoined it, *Luke 13: 24*. Strive to enter in at the narrow gate, &c. And so did the Apostles after *Acts. 8: 22*. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee.

Q: 7: *Is there no escaping Gods VVrath and Curse without Faith and Repentance?*

A: No, it is impossible to escape them, *John 3: 18*---He that believeth not, is condemned already. *Heb. 2: 3*. How shall we escape if we neglect so great salvation.

Q: 8: *But if a man reform his life, and live soberly and justly for time to come, may he not thereby escape Gods VVrath and Curse?*

A: No, Sobriety and Reformation are necessary, but its Faith and Regeneration that puts

Christ, and out of danger, [ *Mat. 5. 20. ----*  
except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. *Titus 3. 5.* Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. ]

*Q. 9. Do all believing and penitent Sinners escape Gods wrath and Curse ?*

*A.* Yes, they do, and shall for ever escape it, *Rom. 8. 1.* There is therefore now no condemnation to them, which are in Christ Jesus, *Eccl. 1. 12, 13.* Giving thanks unto God the Father, which hath made us meet to be partakers of the inheritance of the saints in light ; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. *John 5. 24. ----* He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life. ]

*Q. 10. What is the first inference hence ?*

*A.* Hence it appears how false and dangerous the Antinomian Doctrine is, which teacheth that our sins are pardoned before they are committed, and we either believe or repent, contrary to [ *Act. 6. 18.* To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith, that is in me, *Jam. 5. 20. ----* ] which converteth the sinner from the error of his



222. *Of what God requires of us.*  
his way, that save a soul from death, &c.  
10: 43: To him give all the prophets witness,  
through his name whosoever believeth in him,  
receive remission of sins. ]

Q: 11: *What is the second inference from hence?*

A: Hence it follows that it is dangerous on  
one side not to strive in all the ways of duty  
Christ and Salvation, contrary to [ *Luke*  
24: Strive to enter in at the strait gate, for  
ny I say unto you, will seek to enter in,  
that not be able. ] And as dangerous on the  
other side to rest in, and depend on our Works  
and Duties, [ *Phil: 3: 9: And be found in him*  
not having mine own righteousness which is  
the law; but that which is through the faith  
of Christ; the righteousness which is of God  
by faith. ]

Q: 12: *What is the third inference hence?*

A: Hence we learn the miserable state of  
unbelievers, and impenitent persons; The Curse  
and Wrath of God lies upon them, [ *Gal: 3: 10*  
as many as are of the works of the law they  
under the curse, &c. ] And their *Mittimus*  
Hell is already made, [ *John 3: 18: --He*  
believeth not, is condemned already. ]

Q: 13: *What is the fourth inference hence?*

A: Hence we learn the happy State into  
Faith and Repentance brings the Souls of  
[ *Acts 13: 38, 39: By him all that believe*  
justified from all things from which ye could  
be justified by the law of Moses. ]

## Of Saving Faith.

86: **W**hat is Faith in Jesus Christ?

A: Faith in Jesus Christ is a saving Grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the Gospel.

Q: 1: *What is the root or cause of Faith?*

A: Not the power of mans will, [ *Ephes: 2: 8: by grace ye are saved through faith, and that not of your selves: it is the gift of God.* ] But the Spirit of God, [ *Gal: 5: 22: But the fruit of the Spirit is love, joy, long-suffering, gentleness, goodness, faith.* *John 1: 12, 13: But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* ]

Q: 2: *How doth the Spirit of God ordinarily produce Faith?*

A: By the preaching of the Word he ordinarily gets it, [ *Rom: 10: 17: --- Faith cometh by hearing, and hearing by the word of God;* though sometimes he doth it immediatly.

Q: 3: *who are the proper subjects of Faith?*

A: Convinced and sensible Sinners are the proper subjects of Faith, [ *John 16: 8, 9, 10: and when he is come, he will reprove the world of sin, of righteousness, and of judgment. Of sin, because they believe not on me: of righteousness, because I go to my my father, and ye see me no more: of judgment, because the prince of this world is judged.* ]

Q: 4: *What*



Q. 4. *What is the seat or habitation of Faith?*

A. Not only the Head or Understanding principally the Heart and Will, [ *Rom. 10. 10.* ] With the heart man believeth righteousness, &c. *Acts 8. 37.* And said, if thou believest with all thine heart, mayest.

Q. 5. *But is not the assent of the understanding true Faith?*

A. The meer assent of the Understanding the Truths of Scripture is not such a Faith will save the Soul, [ *Jam. 2. 19.* Thou believest that there is one God, thou doest well; the devils also believe and tremble. ]

Q. 6. *What is the act of Faith that justifies a sinner?*

A. It is the receiving of Christ by the full hearty consent of the heart that justifies [ *John 1. 12.* But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. ]

Q. 7. *What is the object of Faith?*

A. The primary object of Faith is the Person of Christ, and the secondary are his benefits, [ *1 Cor. 1. 3.* ] Look unto me, and be saved, all the ends of the earth, &c. *Phil. 3. 8, 9.* Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them dung, that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

Q. 8. *May not a man look partly to Christ, and partly to his works?*

his own Works and Duties of Righteousness?

A. No, he must eye Christ only, and exclude others, or he cannot be justified, Phil. 3. 9. *be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ; the righteousness which is of God by faith.* Rom. 4. 5. *But to him that worketh not, believeth on him that justifieth the ungodly, his faith is counted for righteousness.*

Q. 9. Is it enough to eye the person of Christ on-  
believing?

A. No, we must eye the Person of Christ, as clothed with all his Offices, [ *Acts 16. 31. And he said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house.* ] Our ignorance needs him, as a *Prophet*, our guilt as a *Saviour*, our sins and enemies as a *King*.

Q. 10. Is true faith exclusive of all fears and doubts?

A. No, it is not, but true Believers are troubled with many fears and doubtings, [ *Isa. 50. Who is he among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light, &c. Mark 9. 24. And straightway the father of the child cried out with tears, Lord, I believe, help thou mine unbelief.* ]

Q. 11. Is no man actually justified till he believe?

A. No, he cannot be justified actually till he believe actually, [ *Gal. 3. 22. But the scripture hath concluded all under sin, that the promise of faith of Jesus Christ might be given to them that believe.* Job. 3. 18. *He that believeth on him, shall not be condemned; but he that believeth not is condemned.*



condemned already, because he hath not believed in the name of the only begotten son of God.

**Q: 12:** *Is every man that believes justified immediately and fully upon his believing.*

**A.** Yes, he is, [ *Rom: 5: 1: Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. John 5: 24: — that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.* ]

**Q: 13:** *What is the true character or description of a Believer?*

**A:** He is one that having been convinced of sin and misery, and of his own and all other creatures inability to save him, and of the ability and willingness of Christ to save him, lets go all and dependance on Creatures, and his own righteousness, and casts himself entirely upon Christ for Righteousness and Life.

*Of the Properties, Signs and Means of Faith.*

**Q: 1:** **W** *hat is the first property of Faith?*

**A:** It is a most precious Gift [ *2 Pet: 1: 1: ---To them that have obtained precious faith with us, &c.* ] And must be so, seeing it is the bond of our union with Christ [ *Eph: 3: 17: That Christ may dwell in our hearts by faith, that ye being rooted and grounded in love.* ] That by which we are justified [ *Rom: 5: 1: Therefore being justified by faith, &c.* ] And that by which our Souls are saved [ *Hab: 2: 4: The just shall live by his faith.* ]

**Q: 2:** *What is the second Property of Saving Faith?*

**A:** The second property of Faith is this, that

most useful Grace in this World to a Believer,  
opening the Souls eye, [ *Heb: 11: 27: By faith  
forsook Egypt, not fearing the wrath of the  
king: for he endured as seeing him who is invi-  
sible, &c.* ] It is hard to apprehend Christ,  
[ *Phil: 3: 12: --That I may apprehend that for  
which also I am apprehended of Christ Jesus.* ] It  
is hard in a fainting season, [ *Psf: 27: 3: I had  
fainted, unless I had believed, &c.* ]  
Q: 3: *What are the foundations that support  
Faith?*

A: The first foundation or prop of Faith is the  
truth of God, [ *Rom: 4: 20, 21: He staggered  
not at the promise through unbelief: but was  
strong in faith, giving glory to God, And be-  
cause fully perswaded, that what he had promi-  
sed, he was able also to perform. Heb: 7: 25: --  
able also to save them to the uttermost that  
come unto God by him, &c.* ]

Q: 8: *What is the second prop of Faith?*

A: The truth and faithfulness of God in his  
promises, [ *Heb: 10: 23: Let us hold fast the  
profession of our faith without wavering, for he  
is faithful that hath promised, Heb: 6: 18: That  
two immutable things, in which it was im-  
possible for God to lie, we might have a strong  
consolation, who have fled for refuge to lay hold  
on the hope set before us.* ]

Q: 5: *What encourages the faith of the Saints?*

A: The manifold sweet and sensible experien-  
ces of others, [ *Psf: 74: 14: Thou brakest the head  
of Leviathan in pieces, and gavest him to be meat  
unto the people inhabiting the wilderness.* ] And e-  
specially their own experiences, [ *Jos: 23: 14: --- Ye  
know*



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know in all your hearts, and in all ye  
that not one thing hath failed of all  
things which the Lord your God spake  
ning, all are come to pass unto you,  
one thing hath failed thereof. ]

Q. 6. *What is the first sign of a weak Faith?*

A. Staggerings in our assent to  
Truths argue the weakness of Faith, [ *Reb.*  
He staggered not at the promise of God  
unbelief, but was strong in faith, &c. ]

Q. 7. *What is the second sign of weak Faith?*

A. Inability to trust God in time of  
evidenced by sinful haste to avoid it, [ *Isa.*

—He that believeth shall not make haste

Q. 8. *What is the third sign of a weak Faith?*

A. When we cannot live purely by Faith  
cept we have some sensible encouragement  
[ *John* 20. 25. Except I shall see in his  
the print of the nails, and put my finger  
the print of the nails, and thrust my hand  
his side, I will not believe. ]

Q. 9. *What is the fourth sign of a weak Faith?*

A. When a new temptation makes  
let go our former confidence, [ *Luke* 24.  
we trusted that it had been he which should  
redeemed Israel: and besides all this to  
the third day since these things were done

Q. 10. *What is the fifth sign of a weak Faith?*

A. The prevalence of carnal fears  
of trouble argues weak Faith, [ *Mat.* 8. 26.  
he saith unto them, why are ye fearful,  
little faith? &c. ]

Q. 11. *What is the sixth sign of a weak Faith?*

A. Too much carefulness and anxiety

things of this Life, [ *Mat. 6. 30.* Wherefore  
God so clothe the graſs of the field, which to  
day is, and to morrow is caſt into the oven,  
ſee he not much more clothe you, O ye of lit-  
tle faith? ]

12. *What is the first benefit of a Strong Faith?*

A strong Faith gives much glory to God, *Gen. 4. 19, 20.* And being not weak in faith, considered not his own body now dead, when was about an hundred years old, neither yet deadness of Sarahs womb ; He staggered not the promise of God through unbelief; but was strong in faith, giving glory to God. ]

13. *What is the second benefit of a strong Faith?*

It gives the Soul the ravishing forelight and  
tastes of Heaven upon Earth, [ 1 Pet. i. 8  
om having not seen, ye love; in whom though  
ye see him not, yet believing ye rejoice with  
unspeakable and full of glory. ]

14. What is the last office faith doth for a  
ever in this World.

It supports and encourages him at death by Promises, when all other Comforts fail, [*Heb.*

13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

## Of Saving Repentance

87. **Q 7** What is Repentance unto Life?

**VV** A. Repentance unto Life is a  
ing Grace, whereby a Sinner out of a true sense  
is sin, and apprehension of the Mercy of God  
in



in Christ, doth with grief and hatred of  
turn from it unto God with full purpose of  
endeavour after new obedience.

*Q: 1: Who is the Author of saving Repentance?*

*A:* The Spirit of God is the Author of it. The Heart by nature is so hard, that none but the Spirit can break it, [ *Ezek: 36: 26, 27: A new heart also will I give, and a new spirit will I put in you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit in you, &c.* ]

*Q: 2: In what act doth all true Repentance consist?*

*A:* It begins in a true sight and sense of sin, and the danger and misery we are in by it. [ *Acts 2: 37: Now when they had heard these things, they were pricked in their hearts, &c.* ]

*Q: 3: Why doth God work such a sense of sin in our hearts?*

*A:* He doth it to make Christ desired of the sinners eyes, that he may fly to him, [ *Mat: 9: 12, 13: But when Jesus heard that, he said unto them, they that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.* ]

*Q: 4: Is the sight of sin sufficient to Repentance?*

*A:* No; there must be apprehension of mercy and forgiveness with God, or else we cannot sincerely repent, [ *Rom: 2: 4: --Noting that the goodness of God leadeth thee to repentance.* ] And this Mercy must be obtained in and through Christ, [ *---Zech: 12: 10*

they shall look upon me whom they have pierced, they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as for that is in bitterness for his first-born. ]

Q: 5: *wherein doth Repentance chiefly consist ?*

A: It consists in real inward sorrow for sin, committed against God, [ *Psal: 51: 3, 4:* I acknowledge my transgressions, and my sin is ever before me. Against thee, thee only have I sinned, and done this evil in thy sight,

]. A loathing of our selves for it, [ *Ezek:*

31: ---And shall loath your selves in your iniquities, and for your abominations. ]

And of our best Duties as sinful

and insufficient things, [ *Isa: 64: 5, 6: ---We*

call all as an unclean thing; and all our righte-

ness are as filthy rags, &c. ]

Q: 6: *wherein else doth it consist ?*

A: In turning from sin, as well as grieving

it, [ *Isa: 55: 7: Let the wicked forsake his*

way, and the unrighteous man his thoughts,

[ *Prov: 28: 13: He that covereth his sins,*

shall not prosper, but whoso confesseth and for-

geth them, shall have mercy. ]

Q: 7: *Is turning from sin sufficient ?*

A: No, that is but the negative part of Reli-

gion, there must be also a sincere turning to God,

[ *Isa: 19: 59: I thought on my ways, and turned*

my feet unto thy testimonies. *Acts 11: 23: ---And*

exhorting them all, that with purpose of heart

they would cleave unto the Lord. ]

Q: 8: *Is all sorrow for sin saving ?*

A: No, there is a repentance that doth no good,

[ *Mat: 26: 3: Then Judas which betrayed him, when*

he



he saw that he was condemned, repented  
 self, &c. ] And a Repentance unto Life,  
 11. 18. Then hath God also to the Gentiles  
 ted repentance unto life. ]

*Q. 9. What are the signs of true repentance?*

A. Fear of sin, care to preserve our  
 from it, and zeal to honour God by new  
 ence, [ 2 Cor. 7. 11. For behold, this self  
 thing that ye sorrowed after a godly sort,  
 carefulness it wrought in you, yea what clea  
 of your selves, yea, what indignation, yea  
 fear, yea, what vehement desire, yea,  
 zeal, yea, what revenge? in all things ye  
 approved your selves to be clear in this  
 ter. ]

*Q. 10. Is there a necessity of Repentance  
 to forgiveness?*

A. Yes, there is, and they are therefore  
 joined in Scripture, [ Acts 5. 31. For  
 repentance to Israel, and forgiveness of  
 And destruction threatened to the impious  
 [ Luke 13. 3. Except ye repent, ye shall  
 likewise perish. ]

*Q. 11. What is the first inference hence?*

A. That it is a false Doctrine, which  
 us that sins are actually forgiven from  
 ty, and therefore no need either of Repen  
 or Prayer, save only for the manifestation  
 don.

*Q. 12. What is the second inference hence?*

A. That an hard Heart is a dreadful  
 a lost state of Soul, [ Rom. 2. 5. But  
 hardness and impenitent heart, treasure  
 to thy self wrath against the day of wrath

relation of the righteous judgment of God. ]

Q. 13. *What is the last inference hence?*

That there is no cause to despair of the villainer, seeing there is power enough in the arm of God to break the hardest heart, Ezek. 36. --- *I will take away the stony heart out of flesh, and I will give you an heart of flesh.*

Of Christs Ordinances.

Q. 14. **W**hat are the outward means whereby Christ communicateth to us the benefits of Redemption?

The outward and ordinary means whereby Christ communicateth to us the benefits of Redemption, are his Ordinances, especially the Word, Sacraments and Prayer, all which are effectual to the elect for Salvation.

Q. 1. *What makes any thing become a Divine Ordinance?*

The institution or appointment of God; that alone which makes a Divine Ordinance, Matth. 22. 20. *Teaching them to observe all things whatsoever I have commanded* &c.

Q. 2. *Are the institutions of all ordinances alike in Scripture?*

No, some are more explicitly and clearly revealed in Scripture than others; as the Lords Supper more clear than Baptism; but ever hath Scripture-warrant in the words and consequence, is of divine appointment.

Q. 3. *May not men institute Ordinances of Divine*

L

A. No,



A. No, this in Scripture is condemned worship, Col. 2. 20, 22, 23. Wherefore is dead with Christ from the rudiments of the why, as though living in the world are to ordinances? &c. Which things indeed a shew of wisdom in will-worship, &c.

Q. 4. Why cannot man institute a Discipline?

A. He cannot do it, because its the prerogative belonging to Christs Kingly Office, 28. 20. Teaching them to observe all things whatsoever I have commanded you.

Q. 5. For what other reason cannot man institute a Discipline?

A. Because he cannot bless them and make them effectual to their ends, but they will be in vain, Matth. 15. 9. But in vain do they worship me, teaching for doctrines the commandments of men.

Q. 6. Why are the Ordinances called means of salvation?

A. Because by and through them, the blessing of the Lord conveys Spiritual Graces into Souls, 1 Cor. 1. 21. — It pleased God by the foolishness of preaching to save them that believe, 1 Cor. 3. 5. Who then is Paul, and who are the apostles, but ministers by whom ye believed, the Lord gave to every man.

Q. 7. Whence is the vertue of Ordinances?

A. It is not in and from themselves, but from the gifts and abilities of him that administers, but from the Blessings and Spirit of God, 1 Cor. 3. 7. — Neither is that that planteth, neither he that watereth, but God that giveth the increase.

**Q. 8.** *Do all Gods Ordinances attain their end?*

**A.** Yes, there is none of them in vain, but do attain their end, in the Salvation or Damnation of all that come under them, *Isa. 55. 10, 11.* For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I send it, *2 Cor. 2. 16.* For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death, and to the other the savour of life unto life, &c.

**Q. 9.** *Are instituted Ordinances the only means of Salvation?*

**A.** They are not the only means; for God can convert Men to Christ without them, *Acts 13. 44.* And he fell to the earth, and heard a voice, saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou Lord? And the Lord said, I am Jesus whom thou persecutest; It is hard for thee to kick against the pricks. But they are the ordinary standing means, *Rom. 10. 14, 15.* How then shall they call upon him in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? &c.

**Q. 10.** *To whom are the ordinances made effectual for Salvation?*



**A.** To all Gods elect they are effectual to salvation, and to them only, Acts 13. 48. many as were ordained to eternal life, be John 10. 26. But ye believe not, because ye are not of my sheep, &c.

**Q. 11.** What is the first instruction from hence?

**A.** That great preparation is due to all the Ordinances before we engage in them, Job 11. 14. If thou prepare thine heart, and stretch out thine hand towards him. If iniquity be in thine heart, put it far away, and let not wickedness dwell in thy tabernacles; 1 Chron. 28. 18. --- And direct their heart unto thee.

**Q. 12.** What is the second inference from hence?

**A.** That great Reverence is due to Gods Ordinances, when we are actually engaged in them, Psal. 89. 7. God is greatly to be feared in the assembly of the saints; and to be had in reverence of all them that are about him.

**Q. 13.** What is the third inference from hence?

**A.** That those people that want Ordinances are in a sad and deplorable condition, Eph. 2. 11, 12. Wherefore remember that ye being dead in sin, ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

**Q. 14.** What is the last instruction hence?

**A.** That those that perish in the Ordinances, and means of Salvation, will perdition, Mat. 11. 23. And

...um, which art exalted unto heaven, shalt be  
brought down to hell; for if the mighty works which  
have been done in thee, had been done in Sodom, it  
should have remained until this day.

Of the Word read and heard.

89. **H**OW is the Word made effectual  
to Salvation?

1. The Spirit of God maketh the reading, but e-  
specially the preaching of the Word, an effectual  
means of convincing and converting sinners; and  
building them up in holiness and comfort through  
faith unto Salvation.

Q. 1. What mean you by the Word?

A. By the Word is meant the Word of God,  
inspired to writing in the Books of the Old  
and New Testament, which though it be mini-  
stered by men, yet it is no other than the ve-  
rue Word of God, and as such to be received,  
1 Thess. 2. 13. For this cause also thank we God  
without ceasing, because when ye received the word  
of God, which ye heard of us, ye received it not  
as the word of men, but (as it is in truth) the  
word of God, &c.

Q. 2. Whence is the efficacy of this Word?

A. It is wholly from the Spirit of God that it  
comes effectual to any mans Salvation, 1 Cor. 3.  
I have planted, and Apollo watered, but God  
gives the increase. So then neither is he that planteth  
the seed, neither he that watereth; but God that  
gives the increase.

Q. 3. Is the reading of the Scripture an Ordinance  
for mens Salvation?

A. Yes, it is, Deut. 17. 19, And it shall be with  
him,



him, and he shal read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law, and the statutes to do them. And in reading of it, sometimes comes in by his Spirit to mens conviction, Acts 8. 27, 28, 29. And he arose and went, and behold a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and was come to Jerusalem for to worship, was returning and sitting in his chariot, read Isaias the prophet. Then the spirit said to Philip, Go and join thy self to his chariot, &c.

*Q: 4. Is hearing of the Word a means of Salvation?*

*A. Yes, it is, Isa. 55. 3. Incline your ear, and come unto me; hear, and your soul shall live, I Cor, 1. 21. --- It pleased God by the foolishness of preaching to save them that believe?*

*Q: 5. To what end is the Word useful to men?*

*A. The first end and use of the Word is to convince men of their sin and misery out of conscience, I Cor. 14. 24, 25. But if all prophesie, and knowledge come in one that believeth not, or one unlearned; he is judged of all. And thus the secrets of his heart made manifest, &c.*

*Q: 6. What is it useful for besides conviction?*

*A. It is useful for conversion, as well as conviction, Psal. 19. 7. The law of the Lord is perfect, converting the soul, &c. Acts 26. 18. To turn them from darkness to light, and from the power of Satan unto God, &c.*

*Q: 7. Doth the Word convince and convert them that hear it?*

*A. No, but those only that are ordained*

Life, Acts 13. 48. --- As many as were ordered to eternal life believed.

8. *What else is the word useful for?*

To build up the Saints to perfection in Christ, Eph. 4. 11, 12, 13. And he gave some Bishops, and some prophets, and some Evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; that we all come in the unity of the faith, and in the knowledge of the son of God, unto a perfect man; unto the measure of the stature of the fulness in Christ. Acts 20. 32. And now I commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among all them which are sanctified.

9. *May the common people read the Scriptures?*

Yes, it is a duty commanded by Christ, Matt. 23. 39. *Search the scriptures, &c.* And commanded by the Apostle, Acts 17. 11. *These were more noble than those in Thessalonica; in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so.*

10. *Is it their duty or liberty also to preach it?*

No, it is not; for besides abilities for that, there must be a call, Rom. 10. 14, 15. --- *How shall they hear without a preacher, and how can they preach except they be sent? &c.*

11. *What is the first instruction from hence?*

That the enjoyments of the Scripture, and the faithful Minister to expound and apply it, is a special Mercy to any people, Psal. 147.



*Of the Word read and heard.*  
 19, 20. He sheweth his word unto Jacob, his  
 statutes and judgments unto Israel, he hath not  
 with any nation, and as for his judgments they  
 not known them.

**Q. 12.** *What is the second instruction?*

**A.** That men cannot expect Special and  
 Equal Blessings from God in the wilful neglect  
 the Ordinances, Prov. 28. 9. He that turneth  
 away his ear from hearing the law, even his  
 shall be an abomination.

**Q. 13.** *What is the third inference?*

**A.** That sad is their condition, who find  
 their days under the Word to no purpose  
 2 Cor. 4. 3, 4. If our gospel be hid, it is hid to  
 them that are lost: In whom the god of this world hath  
 blinded the minds of them which believe not, lest  
 the light of the glorious gospel of Christ, who is the  
 image of God, should shine into them.

**Q. 4.** *What is the last inference?*

**A.** That Christs Ordinances and Ministers  
 be most welcome to the people to whom  
 he sends them, Isa. 52. 7. How beautiful  
 are the mountains are the feet of him that bringeth  
 good tidings, that publisheth peace, that publisheth  
 glad tidings, that saith unto Zion, Thy God reigneth!

### *Of the manner of Hearing.*

**Q. 90.** **H**ow is the Word to be read  
 and heard that it may become  
 to Salvation?

**A.** That the Word may become effectual  
 to Salvation, we must attend thereunto with  
 diligence, Preparation and Prayer, receive  
 Faith and Love, lay it up in our Hearts  
 and practice it in our Lives.

Q. 1. *If the matter we read or hear be good, is that enough for our salvation?*

A. No, God requires that the Word be read and heard in a due manner, and the manner of Hearing is of special regard with God, Luke 8. *Take heed therefore how ye hear, &c.*

Q. 2. *How many things belong to the due manner of hearing?*

A. Three sorts of Duties belong to it; some precedent, as preparation and prayer; some concomitant, as due diligence and retention; and some subsequent, as practise.

Q. 3. *What is due preparation for hearing?*

A. It consists in serious consideration of the greatness and holiness of that God whom we approach in hearing the Word, Acts 10. 33. --- *Therefore we are all here present before God, to hear all things that are commanded thee of God. And trembling the heart even to a degree of holy trembling thereby, Isa. 66. 2. --- To him will I look, unto him that is poor and of a contrite spirit, and he shall answer at my word.*

Q. 4. *What is the principal consideration thus to the heart?*

A. The Word is in its own nature a heart-reviving Word, Heb. 4. 12. *For the word of God is quick and powerful, and sharper than any edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, it is a discerner of the thoughts and intents of the heart.* And that eventually it will be the favour of life or Death to us, 2 Cor. 2. 16. *To the one we are the savour of death unto death; and to the other we are the savour of life unto life, &c.*



*Q. 5. What else belongs to due preparation?*

*A.* The discharging of the heart from worldly cares, *Matth. 13. 7.* And some fell among the thorns and the thorns sprang up and choaked them. And carnal lusts, *Jam. 1. 21.* Wherefore lay aside all filthiness and superfluity of naughtiness and receive with meekness the engrafted word which is able to save your souls.

*Q. 6. What is the third act of due preparation?*

*A.* Longing after the Word for further communication of Grace by it, *1 Pet. 2. 2.* As newborn babes desire the sincere milk of the word, that ye may grow thereby. *Isa. 2. 3.* And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

*Q. 7. What is the second antecedent duty of hearing?*

*A.* Prayer is an antecedent duty to hearing the Word, and that both for the assistance of the Minister, *2 Thess. 3. 1.* Finally brethren, pray for us, that the word of the Lord may have course, and be glorified, even as it is with you. And our own illumination, *Psal. 119. 18.* Open thou mine eyes, that I may behold wondrous things out of thy law.

*Q. 8. What else should we pray for?*

*A.* That God would pour out his Spirit upon the Word according to that promise, *Prov. 1. 23.* — I will pour out my spirit unto you, and make known my words unto you.

*Q. 9. Doth unpreparedness for the word hinder its efficacy on the heart?*

A. No, God sometimes is found of them that sought him not, *Isa. 65. 1.* --- I was found of them that sought me not, &c. But it is a sin to neglect and needs a pardon of God.

Q. 10. *What is the first motive to prepare for our duties?*

A. That it argues the sincerity of the heart. And in that case God will be merciful to infirmities, *2 Chron. 30. 18, 19.* For a multitude of the people, even a multitude of Ephraim and Manasseh, Issachar and Zebulun had not cleansed themselves, yet did eat the passover, but not as is written: Wherefore Hezekiah prayed for them, saying, The good Lord be merciful towards him that prepareth his whole heart to seek the Lord God, the God of his fathers, though he be not cleansed according to the purification of the sanctuary.

Q. 11. *What is the second motive?*

A. It is a sweet sign that God will make that duty successful for which the heart is prepared, *Psalm 10. 17.* --- Thou preparest their heart; thou openest thine ear to them.

Q. 12. *What is the third motive to preparation?*

A. The majesty and jealousy of God, to whom we approach, obliges us to solemn preparation, *Lev. 12. 28, 29.* --- Whereby we may serve God acceptably with reverence and godly fear; for God is a consuming fire.

Q. 13. *But must a man neglect the duty, if his heart be not duly prepared for it?*

A. No, for that would be to add a new sin to the former, and aggravate it the more.

Q. 14. *In what manner must the prepared heart be directed to the word?*

A. Not



*A.* Not in dependance on its own preparation but upon the Spirits assistance, Psal. 71. 16. *I go forward in the strength of the Lord God, &c.*

*Q.* 15. *What is the first act of Faith due to the Word?*

*A.* The assenting act of Faith is required to the Word read or preached, whereby we acknowledge it to be of Divine Authority, 2 Tim. 3. 16. *All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.* 2 Pet. 1. 21. *For the prophesie came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*

*Q.* 16. *What is the second act of Faith required of us?*

*A.* An applying act of Faith is also required of us, Rom. 15. 4. *For whatsoever things were written afore-time, were written for our learning, that we through patience and comfort of the scriptures might have hope.*

*Q.* 17. *What is the first end in applying the Word?*

*A.* It is first to be applied to our conversion both of sin and misery, Acts 2. 37. *Now when they heard this, they were pricked in their hearts, and said unto Peter, and to the rest of the Apostles, Men and brethren, what shall we do?*

*Q.* 18. *What is the second end, or use of applying the Word?*

*A.* It must be applied for our guidance and direction to Christ, John 6. 4, 5. --- *Every man therefore that hath heard, and hath learned of the Father, cometh unto me.*

*Q.* 19. *What is the third use to which the Word is applied?*

A: We must apply it for our direction through the whole course of Christian Duties, 2 Pet. 1:19. We have also a more sure word of prophesie; hereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.

Q: 20: *What other use must we apply it to?*

A: It must be applied for our comfort in all inward and outward troubles, Rom: 15: 4. For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope.

Q: 21: *One what account are we to receive it with love?*

A: We are to love it for its Authors's sake, because it's the Word of God, Ps. 119: 159. Consider how I love thy precepts, &c.

Q: 22; *what's the second motive of love to the Word?*

A: The holiness and purity of it deserves and engages our love to it, Ps, 119: 140. Thy word is very pure: therefore thy servant loveth it.

Q: 23: *What's the third motive to engage our love to the Word?*

A: The great and constant usefulness of it to our Souls, as that we cannot subsist without, Job. 23: 12. — I have esteemed the words of his mouth more than my necessary food.

Q: 24: *How doth this love to the Word manifest it self?*

A: Our love manifests it self in our longing after it, Ps. 119: 20. My soul breaketh, for the longing that hath unto thy judgments at all times. Our diligent



diligent attendance on it, Acts 10. 33. Immediately therefore I sent unto thee, and thou hast done that thou art come. Now therefore are we here present before God, to hear all things that he commanded thee of God.

Q. 25. How is Faith and Love evidenced to the word after hearing it?

A. By preserving it carefully in our hearts and memories, Psal. 119. 11. Thy word have I hid in my heart, that I might not sin against thee.

Q. 26. What is the best cure for a bad memory?

A. Labour to get an high esteem of it, an experimental feeling of it, and frequently meditate on it, Psal. 119. 16. I will delight myself in thy statutes; I will not forget thy word. Psal. 119. 93. I will never forget thy precepts; with them thou hast quickened me. Psal. 119. 148. Thy testimonies are my meditation.

Q. 27. How is faith and Love principally manifested to the word after hearing?

A. It is principally manifested by bringing forth the fruits of it in our lives, Col. 1. 5, 6. the hope which is laid up for you in heaven, where ye heard before in the word of the truth of the gospel, which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, the day ye heard of it, and knew the grace of God in truth.

Q. 28. What is the use of all this?

A. This serves to reprove our former dead hearing the Word, and excites us to give evidence and exercise more Faith, Love, and Obedience in hearing it.

## Of Sacraments as means of Salvation.

91: **H**ow do the Sacraments become effectual means of Salvation?

A: The Sacraments become effectual means of salvation, not from any vertue in them, or in that doth administer them, but only by the blessing of Christ, and the working of his Spirit in them that by Faith receive them.

Q: 1: *What is the first proper sense of this word sacrament?*

A: It primarily signifies a solem Oath taken by soldiers when they list themselves under a Prince General; and this Oath was mutual.

Q: 2: *Why do we use it, seing it is not a scripture word?*

A: Though the Word be not found in Scripture, yet the thing intended by it is; and that is the word in use, for in the Sacrament God obliges himself to us by confirming his Covenant with us, Rom: 4: 11: *And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also.* And we oblige our selves to God, Rom: 6: 3, 4: *Know ye not that so many of us as were baptized unto Christ, were baptized into his death? Therefore we are buried with him in baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*

Q: 3: *What is here meant by salvation?*

A: By



A: By Salvation is meant our compleat and al deliverance from sin and misery, both temporal and eternal. From sin, *Mat. 1: 21*: he shall save his people from their sins. From misery, *1 Thes. 1: 10*. Even Jesus, which vereth us from the wrath to come.

Q: 4: *What is a mean of salvation?*

A: A mean of Salvation signifies any appointment of God, whereby he promotes and accomplishes his design of saving our Souls; so there is a mean, *Rom. 1: 16*. For I am not ashamed of the gospel of Christ, for it is the power of unto salvation, to every one that believeth.

Q: 5: *How doth the word and sacraments as means of salvation?*

A: The word is appointed to be the first mean begetting Faith; *1 cor. 3: 5*. Who then is Paul who is Apollo? but ministers by whom ye be ed, &c. Sacraments are to seal and confirm *Rom: 4: 11*. And he received the sign of circumcision, a seal of the righteousness of faith,

Q: 6: *What is meant by an effectual mean of salvation?*

A: By an effectual mean, is meant such a mean as fully obtains and accomplishes the end it is appointed for *1 Thes. 2: 13*. — Because when ye received the word of God, Which ye heard us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.

Q: 7. *Don't all the means of salvation prove effectual to men?*

A: Though the means of Salvation prove

to all God's Elect, yet they are so to no  
ers, *Acts: 28: 23, 24.* And when they had  
ointed him a day, there came many to him  
his lodging, to whom he expounded and  
fied the kingdom of God, perswading them  
cerning Jesus, both out of the law of Moses,  
out of the prophets, from morning to even-  
And some believed the things which were  
ken, and some believed not.

*Q: 8: Do not the sacraments save all that par-  
ge of them?*

*A: No, they do not; Baptism may pass on a  
away, Acts: 8: 23. For I perceive that thou  
in the gall of bitterness, and in the bond of  
quity. And the Lords Supper may be receiv-  
unworthily, 1 Cor. 11: 27. Wherefore who-  
ver shall eat this bread, and drink this cup of  
Lord unworthily, shall be guilty of the body  
blood of the Lord.*

*Q: 9: What is the reason they prove not effectual  
all?*

*A: Because their vertue and efficacy is not in  
themselves, but in God; for we see they work  
God's Spirit concurs or not concurs with them  
in the instance before given.*

*Q: 10: But is not that for want of wisdom, holiness,  
zeal in the Minister, that they have no more efficacy?*

*A: No, it is not principally, or only from  
ence; for it's not in the power of the holiest  
nister in the World to make them effectual,  
Cor: 3: 7.--Neither is he that planteth any thing  
ther he that watereth: but God that giveth  
increase.*

*Q: 11: Whence is it that sacraments become ef-  
fectual?*

*A: 'Tis*



A. It is only from the Spirit of Christ living in them, and by them, on the souls of  
 1 Cor. 12. 13. For by one spirit are we all  
 tized into one body, ——— and have been  
 made to drink into one spirit.

Q. 12. *What is the first instruction hence?*

A. That men enjoying all the Ordinance of the Gospel, and partaking of the Sacrament annexed to the Covenant of Grace, may persevere for ever, 1 Cor. 10. 3, 4, 5. And did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of the spiritual rock that followed them, and that rock was Christ) but with many of them God was well pleased: for they were overthrown in the wilderness. Luke 13. 26, 27. Then shall ye begin to say, We have eaten, and drank in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you whence you are; depart from me all ye workers of iniquity.

Q. 13. *What is the second inference?*

A. That men should not idolize some ministers for the excellency of their gifts, and despise others, seeing it is not in them to make them effectual.

Q. 14. *What is the last inference?*

A. That in all our attendance upon the means of Salvation, we should be careful to be partakers of the Spirit and Blessing of Christ, without which cannot be effectual to our Salvation.

## Of the nature of Sacraments.

92. **W**hat is a Sacrament?

A. A Sacrament is an holy Ordinance instituted by Christ; wherein by sensible things, Christ and the benefits of the New Covenant are represented, sealed, and applied to Believers.

Q: 1: *How many sorts of sacraments are found in Scripture?*

A. Of Sacraments there are two sorts, some extraordinary and transient, as the Fiery Pillar, Manna, and Water out of the Rock, 1 Cor. 10:1, 2, 4. Moreover, brethren, I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the Red Sea, and were all baptized unto Moses in the Red Sea, and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink (for they drank of that spiritual Rock that followed them, and that Rock was Christ) And some ordinary and standing, as Circumcision and the Passover, before Christ, and Baptism and the Lords Supper since Christ's death.

Q: 2: *How many things are to be considered in every sacrament?*

A. In every Sacrament five things must be considered ( 1. ) The Author, ( 2. ) The Parts, ( 3. ) The Union of those parts, ( 4. ) The substance, ( 5 ) The ends and uses of it.

Q: 3: *Who is the Author of the sacraments?*

A. The Lord Jesus Christ as King of the Church, whose sole authority Baptism was instituted,

ted,



252 *Of the nature of sacraments.*  
ted, *Matth.* 28: 19, 20. Go ye therefore  
teach all nations, baptizing them in the  
the Father, and of the Son, and of the Holy  
teaching them to observe all things whatso  
have commanded you, &c. And the Lord  
per, *1 Cor.* 11: 23, 24. For I have receiv  
the Lord that which also I delivered unto  
that the Lord Jesus the same night, in which  
was betrayed, took bread, and when he ha  
ven thanks, he brake it, and said, Take, eat  
my body, which is broken for you; This  
remembrance of me.

*Q: 4: Are the old sacraments yet in being  
in the Church.*

*A: No, they are past away, and the new  
in their room. Baptism takes place of Circu  
cision, *Col.* 2: 11, 12. In whom also ye  
circumcised with the circumcision made with  
hands, in putting off the body of the sins  
flesh by the circumcision of Christ; buried  
him in baptism, &c. And the Lord's Supper  
of the Passover, *1 Cor.* 5: 7. Purge out  
fore the old leaven, that ye may be a new  
as ye are unleavened, for even Christ our  
ver is sacrificed for us.*

*Q: 4: Of what parts doth every sacrament*

*A: Every Sacrament consists of two parts  
external and earthly; another internal and  
venly, or Spiritual Bread, Wine and  
are the external, Christ's Blood and Spirit  
internal parts, *Rom.* 6: 3. Know ye not  
many of us as were baptized into Jesus  
were baptized into his death? *1 Cor.* 11: 25  
cup is the new testament in my blood, &c.*

*Q: 6:*

Q: 6: *Wherein consists the sacramental union of the parts ?*

A: It consists by vertue of Christ's institution three things, ( 1 ) In apt signification. ( 2 ) In oblation. And ( 3. ) Real exhibition of the Blessings signified and sealed.

Q: 7: *What are the blessings signified by water in baptism.*

A: It signifies our implanation into Christ, and communion with him in his Death and Resurrection, Rom. 6: 5. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. And our solemn admission into the visible Church, Gal. 3: 26, 27, 28, 29. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew, nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christs, then are ye Abrahams seed, and heirs according to the promise.

Q: 8: *What are the Blessings signified by Bread and wine ?*

A: They signifie Christs Body and Blood, broken and poured out for us, with all the Blessings of remission, Peace and Salvation purchased by his Blood, 1 Cor, 10: 16, 17. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? We being many, are one bread, and one body; we are all partakers of that one bread.

Q: 9: *Do the sacraments seal, as well as signifie the things ?*

A: Yes,



A: Yes, they do, *Rom. 4: 11.* And he receiveth the sign of circumcision, a seal of the righteousness of the faith, &c. Their use is to confirm God's Covenant with Believers.

Q: 10: *Who are the proper subjects of the Sacraments?*

A: Believers and their Seed are the subjects of Baptism, but adult Christians only of the Supper, *Acts. 2: 38, 39.* — Repent and be baptized every one of you, — for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord God shall call, *1 Cor. 11: 28.* But let a man examine himself, and so let him eat of that bread and drink of that cup.

Q. 11. *What is the main use and end of sacraments?*

A. It is to ratify and confirm God's Covenant with Believers, *Rom. 4: 11.* And he receiveth the sign of circumcision, a seal of the righteousness of the faith, that he had yet being uncircumcised, &c. *1 Cor. 11: 26.* For as often we eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Q: 12: *What is the first Instruction from the Sacraments?*

A, That the abuse of such holy and precious mysteries, is a sin of dreadful aggravation, such as God will punish, *1 Cor. 11: 27.* Therefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

Q. 13: *What is the second Instruction from the Sacraments?*

A: Hence we learn the tender care of Christ over the Church in instituting such useful and comfortable Ordinances for the comfort of his people.

Q. 14: *What is the third Instruction from the Sacraments?*

Of the number of Sacraments.

93. **W**hich are the Sacraments of the New Testament?

A. The Sacraments of the New Testament are baptism and the Lords Supper.

Q. 1. *How many sacraments hath Christ appointed in the New Testament?*

A. Christ hath appointed two and no more, these being sufficient for our initiation and confirmation.

Q. 2. *How many have the Papists added to them?*

A. They have added five more, viz. Confirmation, Penance, Ordination, Marriage, and Extreme Unction.

Q. 3. *What is their Sacrament of Confirmation?*

A. It is the anointing of the Baptized with Chrism in the Forehead, with this Form of words, I sign thee with the sign of the Cross, and confirm thee with the Chrism of Salvation, in the Name of the Father, Son and Holy Ghost.

Q. 4. *What is their ground for this practice?*

A. The abuse of that Scripture, Heb. 6: 2. Of the doctrine of baptisms, and laying on of hands, &c. Which by a figurative speech, expresseth the whole standing Ministry in the Church by laying on of hands.

Q. 5. *What is their Sacrament of penance?*

A. It is Repentance manifested by outward works, to which the word of Absolution coming, makes is a Sacrament, misgrounded on Joh. 20: 23. Whosoever sins ye remit, they are remitted unto him; and whosoever sins ye retain, they are retained.

Q. 6. *What*



**Q: 6:** *What is their Sacrament of Ordination?*

**A:** It is the laying on of Hands in Ordination of Ministers by which they conceive Spirit Grace is given; by mistake of 2 *Tim.* 1: 6. *Wherefore I put thee in remembrance, that thou keep the gift of God which is in thee, by the laying on of my hands.*

**Q: 7:** *What's their fourth superadded Sacrament?*

**A:** It is Marriage, grounded upon those words of the Apostle, *Eph.* 5: 32: *This is a great mystery, but I speak concerning Christ and the Church, Which only shews a similitude of our union with Christ, not an instituted sign to that.*

**Q: 8:** *What is their fifth superadded Sacrament?*

**A:** Extream Unction, or anointing the sick near Death with consecrated Oyl, grounded *Mark* 6: 13. — *And anointed with oyl many that were sick, and healed them. Jam.* *Is any sick among you? let him call for the elders of the Church, and let them pray over him, anointing him with oyl in the name of the Lord.* Which are neither Sacramental Rites, nor of ordinary standing use in the Church, but extraordinary and temporary for that Age.

**Q: 9:** *What learn we hence?*

**A:** Hence we learn how apt men are to corrupt God's Ordinances by their Superstitions, *Mat.* 15: 9. — *Teaching for doctrines the commandments of men.*

**Q:** *What is the second Instruction here?*

**A:** How just and necessary our Separation from *Rome* is, who have grossly corrupted the Ordinances, and left men no other remedy.

he opened his mouth in blasphemy against  
d, to blaspheme his name and his tabernacle,  
them that dwelt in heaven.

11: *What is the third Instruction?*

That the reformation of Religion is an in-  
ble Mercy, a great deliverance from Spirit-  
Bondage, Rev. 11: 19. And the temple of  
was opened in heaven, and there was seen  
is temple the ark of this testament, and there  
lightnings, and voices, and thunderings,  
an earthquake, and great hail.

12: *What is the fourth Instruction?*

That Rome shall certainly fall, and all her  
erents, for the horrid injury done by them  
Christ, and the Souls of men, Rev. 18: 20, 21.  
ice over her thou heaven, and ye holy apo-  
and prophets; for God hath avenged you  
er. And a mighty angel took up a stone  
a great milstone, and cast it into the sea, say-  
Thus with violence shall that great city Ba-  
be thorown down, and shall be found no  
at all.

Of Baptism.

94: **W**hat is Baptism?

A: Baptism is a Sacrament,  
in the washing with Water, in the Name of  
Father, & of the Son, & of the Holy Ghost, doth  
ly and seal our ingrafting into Christ, and  
aking of the benefits of the Covenant of  
ce, and our engagement to be the Lords.

1: *What is the external part of Baptism?*

M

A: It



*A.* It is pure unmixed water, *Heb. 10.* And our bodies washed with pure water therefore it is a vile practice of Papists to mix Oyl, Salt, and Spittle, to Water in Baptism.

*Q. 2.* What doth Water in Baptism signify?

*A.* It signifies the Blood of Christ, *1 John 1.* — Unto him that loved us, and washed our sins in his own blood.

*Q. 3.* What is the first resemblance it hath to Christ's Blood?

*A.* In the freeness of it to all, it represents the unpurchased Blood of Christ, *Isa. 55. 1.* Every one that thirsteth, come ye to the water, and he that hath no money, come ye, buy wine and milk without money, and without price.

*Q. 4.* What is the second resemblance it hath to Christ's Blood?

*A.* It resembles it in its refreshing property. Water refresheth the thirsty; so doth Christ's Blood, *John 6. 35.* — He that believeth in me, shall never thirst.

*Q. 5.* What is the third resemblance it hath to Christ's Blood?

*A.* The cleansing property of Water represents the purifying vertue of Christ's Blood, *1 John 1. 7.* How much more shall the blood of Christ, who through the eternal Spirit offereth himself without spot to God, purge your consciences from dead works to serve the living God?

*Q. 6.* What is the fourth resemblance it hath to Christ's Blood?

*A.* It resembles it in the necessity of it. As the Body cannot live without Water,

the Soul without Christ's Blood, Heb. 9. 23. is therefore necessary, that the patterns of things in the heavens should be purified with sacrifices, but the heavenly things themselves with better sacrifices than these.

7. *What is the fifth resemblance of Water to Blood of Christ?*

A. As Water neither refreshes, nor purifies the Soul without application; so neither doth Christ's Blood refresh or purify the Soul till applied, 1 Cor.

10. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, sanctification, and redemption.

8. *Is it necessary to plunge the whole body under water in baptizing every person?*

A. The word [ *Baptize* ] signifying as well to wash, as to plunge; a person may be truly baptized that is not plunged. And we cannot judge by the circumstances of time and place, that the *Jaylor* in the night was carried to a River out of the City, Acts 16. 33. And he took in the same hour of the night, and washed his stripes, and was baptized, he, and all his, in the nightway.

9. *But is it not said, John 3. 21. That John was baptizing in Ænon near to Salim, because there was much water there; and they came and were baptized?*

A. The word signifies many waters (that is) a great quantity of waters there, which are known by Travellers to be small, not capable of plunging into.

10. *What are the benefits accruing to us by Baptism?*

A. The benefits are twofold; some external, called



called the fatness of the Olive-tree, (i. e.)  
 dinances and visible Membership, Ro. 11:17.—  
 thou being a wild olive-tree, wert grafted  
 mongst them, and with them partakest of the  
 and fatness of the olive-tree. And some spirit  
 and saving, 1 Pet. 3: 21. The like figure wh  
 unto, even baptism doth also now save us (not  
 putting away of the filth of the flesh, but the  
 swer of a good conscience towards God ) by  
 resurrection of Jesus Christ.

*Q: 11: What engagements are laid on the Baptized?*

*A:* They are engaged to be the Lord's people  
 and walk suitable to that engagement, Rom. 6:4.  
 Therefore we are buried with him by baptism  
 to death, that like as Christ was raised up  
 the dead by the glory of the father, even so  
 also should walk in newness of life.

*Q: 12: Is Baptism to be reiterated as the Lord's Supper?*

*A:* No; for the Lord's Supper is a Sacrament  
 for nourishing, but this for implantation, Rom. 6:5.  
 Therefore we are buried with him by baptism  
 into death, that like as Christ was raised up  
 the dead by the glory of the father, even so  
 also should walk in newness of life. For  
 have been planted together in the likeness of  
 death, we shall be also in the likeness of his  
 resurrection.

*Q: 13: Doth Baptism regenerate men, and confer saving Grace?*

*A:* No, it doth not in its own vertue confer  
 Grace, no more than the Lord's Supper.

Spirit of God is the Author of Grace, and  
works it as he pleases before or after Baptism.

*Of the Subjects of Baptism.*

Q: **T**o whom is Baptism to be admin-  
istrated?

A: Baptism is not to be administered to any that  
out of the visible Church, till they profess  
their Faith in Christ, and Obedience to him; but  
Infants of such as are members of the visible  
Church are to be baptized.

Q: 1: *Who are to be baptized?*

A: Believers and their Infant-off-spring, *Acts.*  
39. For the promise is to you, and your chil-  
dren, and to all that are afar off, even as many  
as the Lord our God shall call.

Q: 2: *How doth it appear that the Infant seed of  
Believers ought to be baptised?*

A: It appears by this, that they being Abra-  
ham's Seed, were taken into Covenant with God,  
and ordered to have the sign of the Covenant  
applied to them, and that Grant was never  
reversed, *Gen. 17: 7, 10.* And I will establish  
my covenant between me and thee, and thy  
seed after thee, in their generations; for an e-  
verlasting covenant, To be a God unto thee, and  
thy seed after thee. This is my covenant which  
I will keep between me and thy seed after thee,  
every man-child among you shall be circumcised.

Q: 3: *But was not that the Covenant of Works,  
and will not hold to infer their priviledge under the  
Covenant of Grace?*



A. No, it was not; for God never did will become a God by way of special interest to any people, by vertue of the Covenant of Grace, since the breach of it by the Fall.

Q. 4. But if it were the Covenant of Grace, doth it appear the right of Believers Infants is the same it was before in Abraham's time?

A. It appears plainly from the Apostles words and arguments, Acts 2. 39. For the promise is to you, and to your children, &c.

Q. 5. But though Infants then were members of God's visible Church among the Jews, how doth it appear they are so now when God hath cast them off?

A. It appears the membership and privilege are as sure and ample to them now, that the Children of Gentile believers, as ever they were to the Jewish Infants, Rom. 11. 17. And though the branches be broken off, and though the wild olive-tree were grafted in amongst them, and with them partake of the root and of the olive-tree.

Q. 6. How else doth it appear they are members of the Covenant?

A. It appears by this, that they are made holy, 1 Cor. 7. 14. — Else were you children unclean, but now are they holy. There is a federal holiness; and none out of the Covenant can be holy by Covenant.

Q. 7. But may not that place mean only legitimacy?

A. No, it cannot; for then the Apostles would pronounce all the Infants in the World to be holy that descend not at least from one believer.

8. But Infants are not capable to covenant with or perform Covenant Duties; and therefore why they be admitted to Covenant-Priviledges?

A Child now of eight days old is as capable of being admitted into Covenant with as Children of the same age were in *Abraham's* days; and then it is manifest they were admitted.

9. Though they were admitted by Circumcision will it follow they may be so by Baptism now, *seeing that Ordinance is abolished?*

Yes, it will; for though Circumcision cease, Baptism is come into its place, *Col. 2. 10, 11, 12.* ye are complete in him, which is the head of all principality and power. In whom also ye were circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ, buried with him in baptism, &c.

10. But circumcision was a Seal of the Covenant of Works, and the argument will not hold from a Seal of the Covenant of Works, to a Seal of the Covenant of Grace.

Circumcision never was, nor was intended to be a Seal of the Covenant of Works, but of the Righteousness of Faith, *Rom. 4. 11.* And he received the sign of circumcision, a seal of the righteousness of the faith that he had, yet being circumcised, &c.

11. But have we no expresse command in the Testament to baptize Infants?

There needed no new command; their knowledge had been settled many ages before upon them, and never reversed by Christ, or



his Apostles, but their former right do continue still to them, *Acts. 2: 39.* For the promise is to you and your children, &c.

*Q: 12: But if they have a right, we might to find some examples of their baptizing?*

*A: 'Tis manifest that Believers households baptized with them, Acts. 16: 15, 33. And she was baptized, and her household, &c. and he took them the same hour of the day and washed their stripes, and was baptized, and all his straightway. And if Infants are named, so neither are any of Age, born of Christian Parents.*

*Q: 13: But many trust to their Infant-baptism to their Regeneration, and so much mischief?*

*A: They do so; yet the Duty is not thereby to be neglected. The preaching of Christ is some a stumbling-block, yet Christ was preached for all that.*

*Q: 14: But many baptized Infants prove no*

*A: And so do many baptized at Age too. They are not to be measured by Events.*

### Of the Lord's Supper.

*Q: 96: What is the Lords Supper?*

*A: The Lord's Supper is a sacrament, wherein by giving and receiving Bread and Wine according to Christ's appointment his Death is shewed forth; and the worthy receivers, not after a corporal and carnal manner, but by Faith made partakers of his Body and Blood with all his benefits, to their spiritual nourishment, and growth in Grace.*

Q: 1: By whose Authority is the Lord's Supper instituted and appointed?

A: By the soveraign authority of Christ the head of the Church; and not by the pleasure of man, 1 Cor. 11: 23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread.

Q: 2: Of what parts doth this Sacrament consist?

A: It consists of two parts, one earthly and visible; to wit, Bread and Wine, the other spiritual and invisible, the Body & Blood of Christ, 1 Cor. 10: 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?

Q: 3: How do these earthly and heavenly things become a Sacrament?

A: By the word of institution and blessing coming from Christ upon them, 1 Cor. 11: 23, 24, 25. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread. And when he had given thanks, he brake it; and said, Take, eat, this is my body which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New testament in blood; this do as oft as ye drink it, in remembrance of me.

When did Christ ordain & institute this Sacrament?

A: He instituted it in the same night he was betrayed, 1 Cor. 11: 23. ——— The Lord Jesus the same night in which he was betrayed took bread.



It could not be sooner, because the Passover be first celebrated, and by the institution abrogated. Nor later, for soon after, he apprehended.

*Q. 5. What doth the time of its institution us?*

*A.* It teacheth us how great Christ's care and love to his people is, that he makes in his Ordinance such provision for our comfort, though he himself his own bitter agony was just at hand.

*Q. 6. What is the general use and end of the sacrament?*

*A.* It is to confirm, seal and ratify the New Covenant to Believers, *1 Cor. 11. 35.* — This do ye drink in remembrance of me; this do ye as ye drink it, in remembrance of me.

*Q. 7. What are the particular ends and uses of it?*

*A.* The first particular end and use of it is to bring Christ and his Sufferings afresh to our remembrance, *1 Cor. 11. 24, 25.* — This do in remembrance of me.

*Q. 8. What kind of remembrance of Christ is intended?*

*A.* Not a meer speculative, but an affectionate heart-melting remembrance of him, that of Peter, *Mat. 26. 75.* And Peter remembered the words of Jesus, which said unto him, Before the cock shall crow, thou shalt deny me thrice. And he went out and wept bitterly. And Joseph of Arimathea, *Gen. 43. 29, 38.* — And Joseph said unto his brethren, I will not be comforted, for his bowels did yern upon his brethren, and he sought where to weep, and he entered into his chamber, and wept there.

*Q. 9. What doth this end of the Sacrament*

A. It implies this, that the best of God's people are too apt to forget Christ, and what he hath laboured and suffered for them.

Q. 10. *What else doth it imply?*

A. It implies this, That none but those that have saving knowledge of Christ, and have had for-acquaintance with Christ, are fit for this ordinance; for no man can remember what he ever knew, 1 Cor. 11. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

Q. 11. *What is the second particular use and end of this Sacrament?*

A. It is to represent Christ to Believers, as an sign of him, and of his Death; and that both memorative, significative, and Instructive.

Q. 12. *How is it a memorative sign of Christ?*

A. It brings Christ to our remembrance, as his blood and bitter sufferings are therein represented to us by the breaking of Bread, and pouring out of Wine, 1 Cor. 11. 26. For as oft as ye eat of that bread, and drink this cup, ye do shew forth the Lord's death till he come.

Q. 13. *How is it a significative Ordinance?*

A. It is a significative Ordinance, not only as it represents Christ's sufferings, but the Believers unite with him as the head, and with each other as members of his body, 1 Cor. 10. 16, 17. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many, are one body, and one body, &c.

Q. 14. *In what respect is it an instructive sign?*

A. It



266 *Of the Elements, Actions and Subjects*

A: It is an instructive sign in divers respects, namely, First, As it teaches, us that Christ is the only nutritive bread by which our souls live, John 6: 51. I am the living bread which came down from heaven: If any man eat of this bread, he shall live for ever; and the bread that I shall give is my flesh, which I shall give for the life of the world. And Secondly, As it instructs us, the New Testament is now in its full force by the death of Christ the Testator, Heb. 9: 16, 17, where a testament is, there must also of necessity be the death of the Testator. For a testament is of no force after men are dead; otherwise it is of no force at all whilst the testator liveth.

Thus much of the Author, Nature and End of the Lord's Supper.

*Of the Elements, Actions and Subjects, &c.*

Q: 1: **A** Renot Bread and Wine too small and common things to represent the body and blood of Christ?

A: Though a bit of Bread, and a draught of Wine, be things of small value in themselves, they are great in respect of their use and end. A penny worth of Wax is a small thing in itself, but being applied to the Label of a Decree, it is advanced to the worth of thousands of pounds, as it receives the seal to a great inheritance.

Q: 2: Is not the bread in the Sacrament changed into the very body of Christ it self by Transubstantiation?

A: No, it is not; but the Elements retain still their own proper Nature of Bread and Wine after the words of consecration, and are so called, 1 Cor:

10: 26: For as often as ye eat this bread, &c.

1 Cor: 11: 26: 29: But I say unto you, I will not henceforth drink of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Q: 3: *What is the first argument by which Protestants confute the Popish Doctrine of Transubstantiation?*

A: The first Argument against it, is taken from the end of the Sacrament, which is to bring Christ's Body and Blood to our remembrance, 1 Cor: 11: 24, 25: --- This do in remembrance of Me. Now signs for remembrance are of things absent, not present.

Q: 4: *What is the second Argument?*

A: Because the language in which our Saviour spoke, had no other property of expression, there being no other word for *signifie* but *is* instead thereof, as is manifest in both Testaments, Gen: 41: 27: And the seven ill-favoured kine that came up after them, are seven years of famine. Rev: 2: 20: --- The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest, are the seven churches.

Q: 5: *What is the third argument against Transubstantiation?*

A: The manifold gross absurdities that naturally and necessarily follow on this Doctrine, shew the senselessness of it, and that it is justly rejected and abhorred by all sound Christians,

Q: 6: *What*



**Q: 6:** *What is the first absurdity that follows?*

**A:** This Doctrine allows that to a silly man, which is not to be allowed to all the *Angels* in *Heaven*. It allows him power to make his *God* and eat his *God*. And in justifying this by the *Omnipotency* of *God*, they say no more than what a *Turk* may say to justify the most ridiculous fooleries of the *Alcoran*.

**Q: 7:** *What is the second absurdity of Transubstantiation?*

**A:** The second absurdity is this, that it denies the truth of the testimony given by the senses to all men, that it is real Bread and real wine after Consecration, and not Flesh and Blood. And if the testimony of sense be not certain, then the being of *God* cannot be proved by the things that are made; contrary to *Rom: 1*: For the invisible things of him, from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead. *&c.* Nor the truth of *Christ's* Resurrection, by seeing and feeling; contrary to *1 Cor: 15: 20*: Behold my hands and my feet, that I am I myself, handle me, and see, *&c.*

**Q: 8:** *What is the third absurdity of Transubstantiation?*

**A:** The third absurdity is this, that in changing the accidents of Bread and Wine to remain, and their substance to vanish, they affirm that there is length, breadth, thickness, moisture, sweetness, and yet nothing long, broad, moist or sweet, which is a perfect contradiction.

**Q: 9:** *What is the fourth absurdity of Transubstantiation?*

A: It implies, that the entire living body of Christ sate at the Table, and at the same time dead, and in the Disciples mouths and stomachs in the first Sacrament; and that in all other Sacraments it is wholly in Heaven, and wholly in as many thousand places in the world, as there are Sacraments administered.

Q: 10: *What doth the breaking of this bread, and pouring out of wine in the Sacrament signifie?*

A: It signifies the violent painful death and other sufferings of Christ for us, 1 Cor: 11: 26: as often as ye eat this bread, and drink of that cup, ye do shew the Lords death till he come.

Q: 11: *What doth the giving and taking of the sacramental bread and wine signifie?*

A: These actions signifie Gods exhibiting, and Believers applying of Christ, and all his benefits to their Souls.

Q: 12: *Who are fit subjects to receive the Lords Supper?*

A: None that are grossly ignorant, scandalous, unbelievers in their Natural state, for such must examine themselves as the Word requires, 1 Cor: 11: 28: But let a man examine himself, and so let him eat of that bread, and drink of that cup. But do eat and drink Judgment to themselves, 1 Cor: 11: 29: For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body.

Q: 13: *Are morally honest and sober persons qualified for this Sacrament?*

A: No; Civility and Morality do not qualify persons;



persons; they are not the Wedding-garment regenerating Grace and Faith doth in the same measure, *Mat: 22: 12:* And he saith unto Friend, how camest thou in thither, not having a wedding-garment? *Ec. 1 Cor: 10: 16, 17* The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread.

### Of the Duties of Communicants!

**Q: 97:** **W**hat is required in the worthy receiving of the Lords Supper?

**A:** It is required of them that would worthily partake of the Lords Supper, that they examine themselves of their knowledge to discern the Lords Body, of their Faith to feed upon him, of their Repentance, Love and new Obedience, coming unworthily, they eat and drink judgment to themselves.

**Q: 1:** *What are the duties of worthy receivers?*

**A:** There are three sorts of duties incumbent on them, some antecedent to it, some concomitant to it, and some subsequent to it.

**Q: 2:** *What are the antecedent duties to it?*

**A:** They are two, (1:) Examination of their Graces. (2:) Preparation of their Souls, Examination of their Graces, *1 Cor: 11: 28, 29* let a man examine himself; and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. And preparation of their

Cor: 5: 8: Therefore let us keep the feast not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Q: 3: *What is the first Grace to be tried?*

A: Our saving knowledge of God in Christ, without which we cannot discern the Lords Body,

Cor: 11: 29: For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body.

Q: 4: *What are we to enquire of touching our knowledge of God in Christ?*

A: We are to examine whether it be competent for *quantity*, and savingly operative and influential on the Heart and Life for *quality*, Hos: 4:

My people are destroyed for lack of knowledge.

Cor: 13: 1: Though I speak with the tongues of men and angels, and have not charity, I become sounding brass or tinkling cymbal.

Q: 5: *When is knowledge competent and influential?*

A: When we truly understand by the teachings of the Father, the sin and misery of the world, the nature and necessity of Christ, and when these convictions come to him in the way

Faith, John 6: 45: ---Every man therefore that hath heard, and hath learned of the father,

cometh unto me. And subject our selves to him in sincere obedience, Mat: 11: 28, 29: Come unto me all ye that labour and are heavy laden,

and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart, and ye shall find rest unto your souls.

Q: 6: *What*



**Q: 6:** *What are we to examine our selves besides knowledge?*

**A:** We are obliged to examine our selves about our Faith, whether we have it in a saving degree, 2 Cor: 13: 5: Examine your selves whether you be in the faith: prove your selves. For without Faith we cannot please God, Heb: 11: 6: But without faith it is impossible to please God, &c. Nor enjoy Spiritual Communion with Christ, Eph: 3: 17: That Christ dwell in your hearts by faith, that ye being rooted and grounded in love.

**Q: 7:** *What other Grace must be examined for?*

**A:** We must examine our love to God and all that are his, because no gifts signify anything without love, 1 Cor: 13: 2: And though I have the gift of prophesie, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have no charity, I am nothing.

**Q: 8:** *What else must worthy receivers examine themselves about?*

**A:** The sincerity of their hearts, evidenced by their Obedience, without which they cannot worthily approach the Table, 1 Cor: 5: 8: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

**Q: 9:** *But if upon examination we are in doubt about our faith and sincerity, must we forbear?*

**A:** If our doubts arise from the weakness, and not the total want of Grace, such doubts

hinder us, *Rom: 14: 1:* Him that is weak in faith, receive you, &c.

Q: 10: *What is the danger of coming to the Lords Table without these Graces?*

A: The danger is exceeding great both to Soul and Body. (1:) To the Soul, *1 Cor: 11:* For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, And to the Body, *1 Cor: 11: 30:* For this cause many are weak and sickly among you, many sleep.

Q: 11: *What are the duties of worthy receivers at the Lords Table?*

A: Their duties at the Table are to discern Christ by the eye of Faith, under those signs of Body and Blood, *1 Cor: 11: 29:* For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. On the discovery of him to mourn bitterly for sin, *Zeck: 12: 10:* — And they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. And to unite all their Graces in to vigorous acts for the applying of Christ to themselves, *Cant: 4: 16:* Awake, O north-wind, and come thou south, blow upon my garden, that the spices thereof may flow out, &c.

Q: 12: *What is the duty of worthy receivers at the Sacrament?*

A: Their duty is heartily to bless God for Christ, and the benefits of his Blood, *Mat: 26 30:* And when they had sung an hymn, they went out into



into the mount of Olives: To double the  
and watchfulness against sin, *Eph: 4: 30*  
grieve not the holy spirit, whereby ye are  
to the day of redemption. And to grow  
fruitful in all spiritual obedience, *Col: 1: 10*  
That ye might walk worthy of the Lord un-  
pleasing, being fruitful in every good work,  
increasing in the knowledge of God.

*Q: 13: What is the first inference from hence*

*A:* That the abuse and prophanation of  
Ordinance, either by coming to it for  
ends, or being forced upon it by fear of  
rings, or approaching to it without due  
cations, is a dreadful sin, which God will  
ribly avenge, *Mat: 22: 11, 12, 13*: And  
the king came in to see the guests, he saw  
a man which had not on a wedding-garment.  
And he saith unto him, Friend, how came  
thou in hither, not having on a wedding-  
ment? and he was speechless. Then said  
king unto the servants, Bind him hand  
foot, and take him away, and cast him  
outer darkness, there shall be weeping and  
shing of teeth.

*Q: 14: What is the second inference from hence*

*A:* That great and manifold are the blessings  
and advantages which Christians duly prepared  
may reap by this Ordinance.

### Of Prayer.

*Q: 98: What is Prayer?*

*A:* Prayer is an offering up of  
desires unto God for things agreeable to his will  
in the name of Christ, with confession of our

thankful acknowledgment of his mercies.

1: *Who is the proper and only object of Prayer?*

God only is the proper object of Prayer; a part of his Natural Worship; therefore peculiarly his Honour and Prerogative, and none else can hear and answer them, but God, *65: 2: O thou that hearest Prayer, unto thee shall all flesh come.*

2: *Through whom, or in whose name are our prayers to be directed to God?*

Our Prayers are to be directed to God on- through Christ, and his Name, and not by mediation of Angels or Saints, *Col: 2: 18: no man beguile you of your reward in a voluntary humility, and worshipping of angels. the merit and satisfaction of Christ alone. success and acceptance to our Prayers, Rev:*

4: *And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all the saints on the golden altar which was before the throne. And the smoke of the incense which was with the prayers of the saints, ascended before God out of the angels hand. 1 Tim: 2: For there is one God, and one mediator between God and men, the man Christ Je-*

3: *What is the first property or quality of acceptable Prayer?*

No Prayer can be acceptable to God, except the matter of it be agreeable to his will, *Jam: 4: Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts.*

*1 John.*



**1 John 5: 14, 15:** And this is the confidence we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desire of him.

**Q: 4:** *Is it enough to make Prayer acceptable that the matter is agreeable to Gods will?*

**A:** No, it is not; for the manner as well as the matter, must be so too, **Psal: 66: 18:** If I regard iniquity in my heart, the Lord will not hear me.

**Q: 5:** *What is the first qualification of an acceptable Prayer, respecting the manner of it?*

**A:** That it be sincere, and flowing from the heart of a regenerate person, **Prov: 15: 29:** The Lord is far from the wicked; but he heareth the prayer of the righteous. **Jer: 29: 13:** And ye shall seek me, and find me, when ye shall say for me with all your heart.

**Q: 6:** *What is the second qualification of an acceptable Prayer, respecting the manner?*

**A:** It must be performed in the heart of a Child of God by the Spirit of Adoption, **Gal: 4: 6:** And because ye are sons, God hath sent the spirit of his Son in our hearts, crying Abba Father. **Rom: 8: 26:** Likewise the spirit itself maketh intercession for us with groanings which cannot be uttered.

**Q: 7:** *What is the third qualification of an acceptable Prayer, respecting the manner?*

**A:** It must be fervent and importunate,

and formal, *Jam: 5: 16: ———* The effectual fervent prayer of a righteous man availeth much. *Mat: 7: 7: Ask, and it shall be given you; and ye shall find; knock, and it shall be opened unto you.*

*Q: 8: Wherein doth true importunity with God in Prayer consist?*

*A: Not in the multitude of words, Mat. 6: 7: when ye pray, use not vain repetitions as the heathen do: for they think they shall be heard for their much speaking. But in an holy earnestness of Spirit to be heard, Psal: 143: 7: Hear me speedily, O Lord, my spirit faileth; turn not thy face from me, lest I be like unto them that go down into the pit. A prudent choice of prevalent Arguments. *Job 23: 4: I would order my cause before him, and fill my mouth with arguments. And a resolute persistence in our requests till they be granted, Psal: 62: 7. And give him no rest till he establish, and till he make Jerusalem a praise in the earth.**

*Q: 9: Do not Prayers thus qualified sometimes tarry?*

*A: God may delay and suspend the answer of them for a time, Psal: 22: 2: O my God, I cry in the day time, but thou hearest not, &c. yet sooner or later God will always answer them, either in the very thing we ask; *1 John 15: ———* We know that we have the petitions that we desired of him. Or in that which is equivalent, or better, *Gen: 17: 19: And Abraham said unto God, O that Ishmael**



Ishmael might live before thee. And God Sarah thy wife shal bear thee a son indeed thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

*Q: 10: Is there no Prayer but what is fixed and fixed?*

*A:* Yes, there is a sudden occasional Prayer which we call ejaculatory; such was *Jacob Gen: 49: 18: I have waited for thy salvation, O Lord.* And this is exceeding useful to maintain constant communion with God, and keep the heart in a spiritual frame.

*Q: 11: Is all stated and fixed Prayer publick in the Congregation or Church?*

*A:* No, stated Prayer ought to be in our Families with those under our charge; and in Closets betwixt God and us alone, *Josh: 24: 15: --- But as for me and my house, we will serve the Lord.* And *Mat: 6: 6: But when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy father which is in secret, and thy father which seeth in secret, shall reward thee openly.*

*Q: 12: What infer you from hence?*

*A:* The restraint of Prayer is not only a sign of sin, but ill sign of a graceless heart, *Job 1: 5: Yea, thou castest off fear, and restrainest prayer before God.* And that which entails a curse and curse upon men, and their Families *Jer: 10: 25: Pour out thy fury upon the heath that know thee not; and upon the families that call not upon thy name.*

*Q: 13: What is the second inference from the ordinance of Prayer?*

*A:*

That the true reason why we enjoy not the mercies we pray for, is not because God is unwilling to grant mercies, but because we either neglect Prayer, or miscarry in the manner of Prayer. *Jam. 4. 2, 3.* Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts.

Of Direction in Prayer.

**W**HAT rule hath God given for our direction in the Duty of Prayer?

A. The whole Word of God is of use to direct in Prayer; but the special Rule or Direction is that form of Prayer which Christ taught his Disciples, commonly called the Lords Prayer.

Q. 1. Do men need directions, rules and helps in Prayer?

A. They do greatly need them; for in, and by ourselves we know not what to pray for as we ought, *Rom 8. 26.* Likewise the spirit also helpeth in our infirmities: for we know not what we should pray for as we ought, &c. Nor how to pray in a right manner, and for right ends, and a mistake either frustrates our Prayer, *Jam 4. 3.* Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts.

Q. 2. When do men mistake in the matter of their Prayer?

A. They mistake in the matter of Prayer, when they ask of God things that are not lawful, good and agreeable to his Will. So the Disciples were ready to do in calling for fire from Heaven on the



the Samaritans, Luke 9: 54, 55: And when disciples, James and John, saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, saying, Ye know not what manner of spirit ye are of.

**Q: 3:** *When do men mistake in the manner of Prayer?*

**A:** They mistake in the manner when they ask Mercies of God for carnal ends, to satisfy their lusts, *Jam: 4: 3:* Ye ask and receive not, because ye ask amiss, that ye may consume your lusts. Or in a drowfie or careless manner, *Isa: 64: 7:* And there is none that stirreth up himself to take hold of thee, &c.

**Q: 4:** *What helps hath God afforded us to furnish us to Prayer both in respect of the matter and manner?*

**A:** The Scriptures abundantly furnish us with all sorts of helps and directions for the manner of Prayer. It directs us both in confession of sins original and actual, *Psal: 51: 4, 5:* Behold I was shapen in iniquity, and in sin did my mother conceive me. Against thee, thee only have I sinned, and done this evil in thy sight, &c. It directs us in Praise and Thanksgiving, *Phil: 4: 6:* Be anxious for nothing, but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.

**Q: 5:** *Doth it afford us any help or direction in the manner of Prayer also?*

**A:** Yes, it doth; and that both as to (1) sincerity in Prayer, *Heb: 10: 22:* Let us draw near with a true heart in full assurance of faith, it

our hearts sprinkled from an evil conscience and our bodies washed with pure water. As to our humility in Prayer, *Psal: 10:* Lord, thou hast heard the desire of the humble; thou wilt prepare their heart, thou wilt give thine ear to hear. (3:) As to our faith in Prayer, *Jam: 1: 6:* But let him ask in faith, without wavering, &c. (4:) As to our fervency in Prayer, *Jam: 5. 16:* — The effectual fervent prayer of a righteous man availeth much.

6: *Are these external rules and directions sufficient in themselves to enable us to pray acceptably?*

In respect of external direction they are sufficient, and we need no other outward rules, what the Scriptures furnish; but besides that, internal helps and assistances of the Spirit are necessary to the offering up acceptable Prayer, *8.26:* Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit it self maketh intercession for us, &c.

7: *But doth the Scripture only furnish us with external rules of direction for Prayer?*

No, it furnishes us also with an excellent pattern and example of Prayer, composed by Christ for our direction, *Mat: 6: 9:* After this manner therefore pray ye: Our father which art in heaven, &c.

8: *Are Christians tied by a necessity to use that form of words? or was it only intended for a direction to them?*

That form of words may be lawfully used; it is plain its intention was to regulate our



Petitions by it; and therefore them that use spells and charms, as the Papists, or those that think nothing is Prayer, but that form of words abuse Christ's intention in it.

*Q. 9. How doth it appear it was not Christ's intention strictly to bind us to that very form of words in our Prayer?*

*A.* Divines give us these reasons against it. (1.) Because this Prayer is set down directed by the Evangelists, *Mat. 6. 11, 12.* Thy kingdom come, thy will be done in earth, as it is in heaven. And forgive us our debts, as we forgive our debtors. And *Luke 11. 3, 4.* Give us this day by day our daily bread, and forgive us our sins; for we also forgive every one that is indebted to us: and lead us not into temptation, but deliver us from evil. (2.) Christ and his Apostles did not always use this form of words afterwards, as appears by his Prayer at Lazarus's grave, *John 11.* And that for his Agony, *John 17.* (3.) Because these words, *Mat. 6. 9.* After this manner, &c. plainly shew the use was intended for a directory to us.

*Q. 10. What is the first inference from hence?*

*A.* Hence we learn the fulness and completeness of the Scriptures, not only for the guiding and settling of our faith in things that are believed, but also of our whole practice in our Duty we are to perform.

*Q. 11. What is the second inference from hence?*

*A.* Hence we are informed how necessary it is to acquaint our selves with the mind of God revealed in his Word, that we may guide ourselves in Prayer, both for matter and manner.

reby, and not utter to Gods words without knowledge.

Q. 12. *What is the last inference from hence?*

A. That those who neglect all prayer, and those that satisfie themselves with a form of prayer, which they utter without knowledge or affection, do greatly sin against God. And that it is the duty of all Christians, from a sense of their sins, wants and mercies, to be often with God in prayer, guiding themselves in that spiritual duty by such inward and outward helps his word and spirit are able to furnish them with.

Of the Preface to the Lord's Prayer.

Q. 1. *What doth the Preface of the Lord's Prayer teach us?*

A. The Preface of the Lords Prayer [ which *Our Father, which art in Heaven* ] teacheth us draw near to God with all holy reverence, and confidence, as Children to a Father ready to help and that we should pray with and for others.

Q. 1. *What doth the word Father import in this preface?*

A. It imports the Spirit of Adoption to be the principle of all acceptable prayers, *Gal. 4. 6.* and because ye are sons, God hath given forth his spirit of his son into our hearts, crying, Ab-Father.

Q. 2. *What is the first benefit or help we have in prayer from the Spirit of Adoption?*

A. He excites our Spirits to seek God in prayer, *27. 8.* When thou saidest, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.



*Q: 3: What is the second Assistance he in prayer?*

*A: He indites and suggests suitable and table matter to us in prayer, Rom: 8: 26: likewise the spirit also helpeth our infirmities we know not what we should pray for ought; but the spirit it self maketh intercession for us, &c.*

*Q: 4: What is the third benefit we have in prayer?*

*A: He fills our Souls with Spiritual affections in prayer, and helps us to act his in our Duties, Rom: 8: 26: Likewise the spirit also helpeth our infirmities; for we know what we should pray for as we ought; but the spirit it self maketh intercession for us, with unuttered things which cannot be uttered.*

*Q: 5: What else doth this word Father import?*

*A: It imports that holy confidence which believers may and ought to draw near to God as Children to a Father, Eph: 3: 12: In which we have boldness and access with confidence in the faith of him.*

*Q: 6: Doth it only signifie our relation and dependence?*

*A: No, it also signifies the reverential regard to God, which ought at all times to be in our Hearts, especially in prayer, Mal: 1: 6: Honoureth his father, and a servant his master. If then I be a father, where is my honour? If I be a master, where is my fear?*

*Q: 7: What is further imparted in this word Father?*

*A: It imports Gods willingness and readiness to hear and answer our prayers.*

grant the best Mercies to his people, that seek  
duly at his hand, *Mat: 7: 11:* If ye then  
evil, know how to give good gifts unto  
children, how much more shall your fa-  
ther which is in heaven give good things to them  
that ask him.

*Q: 8: Why is he here called our Father?*

*A:* To signifie to us that it is not only our du-  
ty to pray secretly by and for our selves, but al-  
so with and for others, *Eph: 6: 18:* Praying  
alway with all prayer and supplication in the  
name of the Lord, and watching thereunto with all perseve-  
rance and supplication for all Saints.

*Q: 9: Why is God said here to be in Heaven?*

*A:* It is to note his Sovraign power and do-  
minion over all, as a ground-work of Faith in  
him.

*Q: 10: What else doth it import?*

*A:* The great distance between God and us,  
which should fill our hearts with an holy awe of  
him, *Eccl: 5: 2:* ~~Remember~~ God is in Heaven, and thou  
art on Earth; therefore let thy words be few.

*Q: 11: What is the first inference from hence?*

*A:* It shews us what a sad case all those are in,  
that have no special interest in God as a Father.

*Q: 12: What is the second inference?*

*A:* It shews us what a glorious priviledge the  
people of Jesus Christ hath purchased for, and settled  
upon his people, *Heb: 4: 15, 16:* For we have not an  
high Priest, which cannot be touched with the fee-  
lings of our infirmities; but was in all points tempted  
as we are, yet without sin. Let us therefore  
come boldly unto the throne of grace, that we may  
obtain mercy, & find grace to help in time of need.



**Q. 13.** *What is the last inference from*

**A.** That seeing Believers have a Father in Heaven, they should never fear wants whilst they live, nor be afraid to die, since death brings them to Heaven, their Father's house.

### Of Sanctifying God's Name.

**Q. 101.** **V***What do we pray for in the first*  
**P***etition?*

**A.** In the first Petition [which is *hallowed be thy name*] we pray that God would enable others, to glorifie him in all that, whereby he maketh himself known, and that he would direct all things to his own glory.

**Q. 1.** *Is there any word full enough perfectly to express what God is?*

**A.** No, his Name is secret, *Jud. 13. 18.* the Angel of the Lord said unto him, *Why call thou thus after my name, seeing it is secret?* Name which none can tell, *Prov. 30. 4.* What is his name, and what is his son's name, if thou canst tell? A Name above every name, *Phil. 2. 9.* Wherefore God also hath highly exalted him, and given him a name which is above every name. But the name by which he more especially manifests himself, is *I am*, *Exod. 3. 14.* And God said unto Moses, *I am that I am.* And he said, Thus shalt thou say unto the children of Israel, *I am* hath sent me unto you.

**Q. 2.** *What doth the Name of God, I am, signify to us?*

**A.** It signifies to us, first, the reality of his being, in opposition to Idols, which are but images.

and phantastick things, 1 Cor. 8.4. — We know that an idol is nothing in the world, &c. God is not only the most perfect Being, but the root of all other beings.

Q. 3. *What else doth this Name [ I am ] import?*

A. It imports both the perfection and eternity of God's being. *I am*, implies he hath not that which he had not formerly; and that he shall afterwards have what he hath not now; And that there is neither beginning, end, or succession with God, whose name is *I am*.

Q. 4. *But what are we here to understand by the name of God?*

A. All those things are here intended, by which he manifests himself to the Creature; as his Word, Works, and Ordinances, but especially his glorious Attributes, Ex 34.5,6. — The Lord, Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.

Q. 5. *What is it to Hallow or Sanctifie his Name?*

A. Not to infuse any holiness into him, which he had not before; so he sanctifies us; but to manifest and acknowledge the holiness of God, 29. 23. But when he seeth his Children, the work of my hands in the midst of him, they shall sanctifie my name, and sanctifie the holy one of Jacob, and shall fear the God of Israel.

Q. 6. *Why Hallowed or Sanctified, rather than glorified? Why that word rather than this?*

A. Because his Holiness is the beauty and lustre of his other Attributes. His Greatness appears in his Holiness, Isa. 12.6. — Great is the Lord One of Israel in the midst of thee. So doth his Power, Luke 1. 49. For he that is mighty



hath done to me great things, and holy is his name. And therefore his *Holiness* is that Attribute which Angels sing out especially to celebrate, *Isa: 6: 3:* And one cried unto another said, Holy, holy, holy, is the Lord of hosts &c. And so do men also, as it is the cause why they should glorifie him, *Exod: 15: 11:* — Who is like thee, glorious in holiness, &c.

**Q: 7:** *What is the first thing we are to intend in this Petition?*

**A:** The meaning is, that God would so dispose and order things in the world, as may best promote and advance the glory of his Name: which account we may pray for the defeat of God's Enemies, *Psal. 83: 16, 17, 18:* Fill their face with shame: that they may seek thy name, Lord. Let them be confounded and troubled for ever; yea, let them be put to shame and perish: That men may know that thou, whose name alone is *Jehovah*, art the most high over all the Earth. And the deliverance of his Church and people, *Psal: 79: 9:* Help us, O God our Salvation, for the glory of thy name; deliver us, and purge away our sins for thy name's sake.

**Q: 8:** *What is the second Thing we are to intend in it?*

**A:** That God would fit us for, and use us in the most serviceable capacity for the glory of his Name, *Psal: 67: 1, 2, 3:* God be merciful unto us, and bless us, and cause his face to shine upon us. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God, let the people praise thee.

**Q: 9:** *What*

Q: 9: *What is the third thing intended by this Petition?*

A: That God may not only glorifie his own name, and use us to glorifie it, but that it should be our endeavour and joy to have it glorified by others all the world over, *Psal: 145: 4, 6*: One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty; and of thy wondrous works. And men shall speak of the might of thy terrible acts: and I will declare thy greatness.

Q: 10: *Why must our Hearts be so intently set on the sanctification of God's Name?*

A: Because this is the ultimate end of our life, and every other being, *Rom: 11: 36*: For him, and through him, and to him are all things; to whom be glory for ever, Amen. And the particular end of God in our Effectual calling, *1 Pet: 2: 9*: But ye are a chosen generation, a Royal Priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him, who hath called you out of darkness into marvellous light.

Q: 11: *What is the first inference from hence?*

A: That the dishonour of Gods Name must needs be a cutting affliction to a gracious Soul, *Isa: 42: 10*: As with a sword in my bones my enemies reproach me; while they say daily unto me, Where is their God?

Q: 12: *What is the second inference from hence?*

A: That it is a dreadful infatuation and spiritual judgment upon those men, that think they glorify God in doing those things which his

Soul



Soul hateth, *Isa. 65. 5.* Hear the word of the Lord, ye that tremble at his word: your brethren that hated you, that cast you out for my name's sake, said, *Let the Lord be glorified:* but he shall appear to your joy, and they shall be ashamed.

*John 16. 2.* They shall put you out of the Synagogues: yea, the time cometh, that whosoever killeth you, will think that he doth God service.

**Q. 13.** *What is the third inference from hence?*

**A.** That it should be indifferent to a Christian what condition God puts him into, so that it may but be useful to Sanctifie and exalt the name of God therein, *Phil. 1. 20.* — as alway, so now also, Christ shall be magnified in my body, whether it be by life, or by death.

**Q. 14.** *What is the last inference hence?*

**A.** That it is an high and dreadful provocation of God to prophane and abuse his word wherein his Name is called, and wherein it is to be Sanctified, *Lev. 10. 1, 2, 3.* And Nadab and Abihu, the sons of Aaron, took either of them his Censer, and put fire therein, and incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. Then the Lord said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people will I be glorified.

### Of God's Kingdom.

**Q. 102.** **W**hat do we pray for in the second Petition?

**A.** In the second Petition which is, [

King

Kingdom come ] we pray that Satans Kingdom may be destroyed, and that the Kingdom of Grace may be advanced, our selves and others brought to it, and kept in it, and that the Kingdom of glory may be hastened.

Q: 1: *What is the first Thing signified by the Kingdom of God here?*

A: The Gospel is here intended by the Kingdom of God, *Mat: 13: 47:—* Again, the Kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind.

Q: 2: *What is the thing signified by the coming of this Kingdom of God?*

A: It signifies the removal of all those impediments that hinder its propagation in the world, *2 Thess: 3: 1:* Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.

Q: 3: *Who, and what hinders the propagation of it?*

A: Antichrist, That man of sin hinders it externally, *2 Thess: 2: 4:* Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God, sitteth in the temple of God, shewing himself that he is God.

the Devil and Men's Lusts internally, *1 Thess: 2: 18:* Wherefore we would have come unto you (even Paul) once and again, but Satan hindered. *1 Cor: 16: 7:* But his citizens hated him, and sent a messenger after him, saying, We will not have this man to reign over us.

Q: 4: *What then is the desire of all good men with respect to the coming of the Gospel-Kingdom?*

A: That all Nations may be brought to Christ by the preaching of it, and so Christ's Kingdom be



be greatly exalted and enlarged, *Isa: 2: 2:* And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it.

**Q:** 5: *What is the second thing here meant by the Kingdom of God?*

**A:** It signifies and intends the work of saving grace wrought in Men's Souls, *Luke 17: 21:* — *Behold the kingdom of God is within you.*

**Q:** 6: *Why is this work of Grace called the Kingdom of God?*

**A:** Because wherever saving grace comes, it subdues the Soul to Christ's Scepter, *2 Cor: 10:* Casting down imaginations, and every high thing that exalteth it self against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ.

**Q:** 7: *Wherein consists the Kingdom of Grace?*

**A:** It consists not in external Rites and Observances, but in Righteousness, and Peace, and Joy in the Holy Ghost, *Rom: 14: 17:* For the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost.

**Q:** 8: *What do we ask of God in this Petition with respect to this Kingdom of Grace?*

**A:** Herein we desire not only our own personal progressive Sanctification, but the Sanctification of others all the World over, *Acts 26: 29:* And Paul said, I would to God, that not only thou, but also all that hear me this day were both almost and altogether such as I am except these bonds.

**Q:** 9: *What*

Q: 9: What is the third thing here meant by the Kingdom of God?

A: By it is here meant the future state of Glory and Blessedness, 1 Cor: 15: 50: Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God, &c.

Q: 10: Why is the Heavenly state called the Kingdom of God?

A: This is called the Kingdom of God, because in that state God reigns over his people gloriously, there being no rebellion in them in the least degree, Luke 20: 36: — For they are equal unto the angels, and are the children of God, being the children of the resurrection. And they reign with Christ. Rev: 3: 21: To him that overcometh, will I grant to sit with me in my throne, &c.

Q: 11: What do we desire in Prayer for the coming of this Kingdom?

A: We desire not only our preservation in our passage to that state of Glory, 1 Pet: 5: 10: But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. But the hastening of it to our selves and others, Rev: 22: 20: — Amen, even so come, Lord Jesus.

Q: 12: What is the first instruction hence?

A: That the Gospel is an invaluable Mercy, it is the instrument of bringing us into Christ's gracious and glorious Kingdom, Acts 26: 18: to open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of



of sins, and inheritance among them which sanctified by faith, that is in me.

Q: 13: *What is the second inference from hence?*

A: That many men really hate and oppose very thing they pray for.

Q: 14: *What is the last instruction hence?*

A: That how firmly soever Satans and Antichrists Kingdom seem to be founded in the World they must and shall fall before the daily Prayer of the Saints.

### Concerning the doing of God's Will.

Q: 103: **W**hat do we pray for in the third Petition?

A: In the third Petition, which is [ *Thy Will be done in Earth, as it is in Heaven* ] we pray, that God by his Grace would make us able and willing to know, obey, and submit to his Will in all things, as the Angels do in heaven.

Q: 1: *What will of God is here intended?*

A: Not the Will of his Decree, for that is known to himself alone, 1 Cor: 2: 11: The things of God knoweth no man but the spirit of God.

Q: 2: *What Will then is here meant?*

A: The Will of his Providences may be here meant, Psal: 125: 6: Whatsoever the Lord pleased, that did he in heaven, and in earth, in seas, and all deep places. And Psal: 119: 89: Ever, O Lord, thy word is settled in heaven. Ver: 91: They continue this day according to thy ordinances: for all are thy servants.

Q: 3: *How are we to understand the doing of God's Will of Providence in Heaven?*

A: (1:) As it is done by the Sun, Moon, Stars,

ers, *Psal: 119: 89*: Thy word is settled in heaven. *Ver: 91*: They continue this day according to thine ordinances. *Psal: 19: 6*: His going forth from the end of the heaven, and his circuit to the ends of it; and there is nothing hid from the heat thereof. (2:) As it done by Angels, *Psal: 104: 4*: Who maketh the angels spirits: ministers a flaming fire. *Heb: 1: ult*: Are they all ministring spirits, sent forth to minister for them who shal be heirs of salvation.

*Q: 4: How do these perform the VWill of God's Providence?*

*A: (1:) The Heavenly bodies do it evenly, constantly and unweariedly, Psal: 104: 19*: He appointed the moon for seasons, the sun knoweth his going down. (2.) The Angels do speedily, voluntarily, cheerfully, and so knowingly, *Pf: 103*: Ye ministers of his that do his pleasure.

*Q: 5: Must we be agents in this Providential VWill?*

*A: Yes, we must, Act: 13: 36*: For David after he had served his generation by the will of God, fell on sleep.

*Q: 6: How must we do it?*

*A: By imploying our abilities, faculties and interests, in the Duties of our particular Callings, and by moving constantly, prudently and vigorously in our own sphere, and so imitate those in Heaven.*

*Q: 7: Why do we pray that God's VWill of Providence may be done by us?*

*A: Because we are his Creatures, and the most noble instruments of the Inferior World; and therefore we should be willing to be acted by him, and active for him; and because this Will of Providence is always just, good and true,*





Q. 11. *How must we know God's will?*

A. Not notionally and rationally only, but spiritually also, 1 Cor. 2. 14. They are spiritual-discerned.

Q. 12. *Why is knowing God's will placed here before the doing it, &c.?*

A. Because the Understanding is the leading faculty, without which it is impossible there could be any obedience, Prov. 19. 2. Also that the soul be without knowledge it is not good. Jer. 4. Therefore I said, surely these are poor, they are foolish; for they know not the way of the Lord, nor the judgment of their God.

Q. 13. *Why pray we to God for this knowledge? can we not know it of our selves?*

A: No, it is the special gift and grace of God, 1. 15, 16. But when it pleased God, who separated me from my mothers womb, and called me by his grace, to reveal his son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood. Eph. 1. 17, 19. That the God of our Lord Jesus Christ, the father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him. — And what is the exceeding greatness of his power to us-ward, who believe according to the working of his mighty power. Eph. 5. 8. For ye were sometimes darkness, but now are ye light in the Lord.

Q. 14. *Why do we pray that we may obey? can we do it of our own free will when we know it?*

A. No, for our Wills are stubborn and rebellious against God's Commands, as well as our Minds ignorant of them, Rom. 8. 7. Because the carnal



carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. *Ezek: 36: 25, 26:* Then will I sprinkle clean water upon you, and ye shall be clean: from all unrighteousness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. *Phil: 2: 13:* For God which worketh in you both to will and to do of his good pleasure.

*Q: 15: What is meant by submitting to God's Will?*

*A: (1:) Either a voluntary subjection of the will to the Will of Providence in affliction; but in particular we cannot imitate those in Heaven, because no cross ever befalls them.*

*Q: 16: Why is Will added in all things?*

*A: Because partial Obedience is no Obedience; he that does not obey God in every thing, obeys him in nothing, *Jam: 2: 10:* For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*

*Q: 17: Why do we pray that God by his Will would work this Will in us and by us?*

*A: Because it is free grace that determines our Will, *2 Tim: 1: 9* Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began. And efficacious grace that works in us, and enables us to do it, *Eph: 2: 8, 10* For ye were sometimes darkness, but now are ye light in the Lord.*

the Lord. Ver: 10: Proving what is acceptable unto the Lord.

Q: 18: *What is the first inference from hence?*

A: That it is a mans glory and felicity to be conformed to the Will of God, Prov: 12: 26: The righteous is more excellent than his neighbour.

Q: 19: 10, 11: More to be desired are they than yea than much fine gold; sweeter also than honey, and the honey-comb. Moreover by them my servant warned; and in keeping of them there is great reward.

Q: 19: *What is the second inference?*

A: That we must mortifie in our selves every thing that contradicts God's Will, and renounce about our selves every thing that comes in competition therewith, 1 Cor: 9: ult: But I keep under my body, and bring it into subjection: lest by any means when I have preached to others, I myself should be a cast-away. Gal: 6: But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Q: 10: *What is the third inference?*

A: That it is in vain, yea a provocation to pray, if we be not obedient to God's Will, Prov: 28. 9: He that turneth away his ear from hearing the law, his prayer shall be an abomination.

Q: 21: *What is the fourth inference?*

A: That the Law still hath the authority of a rule to Believers; because it reveals Gods Will, which they must do.

Concerning our Daily Bread.

104: **W**hat do we pray for in the fourth Petition?

A: In



A. In the fourth Petition, which is [*Giv us this day our daily bread*] we pray, that of thy free gift we may receive a competent portion of the good things of this life; and enjoy his blessing with them.

Q. 1. *Why is this Petition placed after the former?*

A. Because those concern immediately and generally God's Glory, in the advancement of his Name, Kingdom and Will, which ought to be preferred to all our personal concerns, *Psal. 61.* For the zeal of thine house hath eaten me up. *Acts 21. 13.* For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

Q. 2. *Why is it put before the two following petitions?*

A. Not for its worth, but for its order: we can have no Spiritual Blessings unless we have a Natural Being in this Life.

Q. 3. *What kind of Bread is here meant?*

A. Not Spiritual Bread, or our Lord's (as some;) but Corporal and Temporal.

Q. 4. *What is included in this word Bread?*

A. Not that only which we call strictly Bread, but all the good things of this present Life.

Q. 5. *Do we hereby beg our necessities only?*

A. No, we pray for conveniences for our comfort, as well as necessities for our life.

Q. 6. *Do we herein pray only for personal things for our being?*

A. No, we pray for civil good things for our condition, that according to our degree in this World in which God hath placed us, we may have a convenient allowance,

Q. 7.

Q. 7. Do we pray here for our selves only?

A. No, but also for our Charge, Children and family; that under and with us they may have the good things of this life.

Q. 8. Why do we pray to God for these good things? Do we not get them our selves, or our fellow-creatures give them to us?

A. Not without God: Whatever we have of these things they are from God, whoever be the second cause or instrument; if our selves, God gives us ability and success to get them; if others, God inclined their hearts, and opened their hands to bestow them, Deut. 8. 17, 18. And thou say in thine heart, my power and the might of my hand hath gotten me this wealth, yet thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth.

Q. 9. Why do we pray to God to give us Bread?

A. Because the least crumb of Bread is a free gift, and never can be merited by all we can do or suffer, Luke 17. 10, So likewise ye, when ye shall have done all these things which are commanded you, say, we are unprofitable servants.

Q. 10. Why are all these good things couched under the expression Bread?

A. (1.) Because Bread is one of the most necessary and useful things to preserve Life. (2.) Because we must not ask delicacies and dainties of God.

Q. 11. What is meant by day in the petition?

A. Either (1.) a natural day of twenty four hours: Or (2.) the day of our whole life.

Q. 12. Why do we pray for daily bread?

A. Because



**A:** Because God must give us the mercies of good things of every day, or else we cannot have them.

**Q: 13:** *Why should we not pray for weekly, or monthly, or yearly bread, as well as daily?*

**A:** (1:) Because it is fit we should be sensible of our dependance upon God. (2:) Because we do frequently pray to God, and exert our Graces, and maintain communion with him, and daily render thanks for his favour, *Psal: 55: 17:* Evening and morning, at noon will I pray, and cry aloud; and he will hear my voice.

**Q: 14:** *What need we to pray for daily bread when we may have stores laid up for years?*

**A:** They that have the good things of this life need to pray this Petition, as well as they that have them not. Not that they may have Bread; that it may be Bread to them; for except God give his Blessing upon it, Bread would be airy and not sustenance: neither could all the comforts of this Life do us any good, *Isa. 3: 1:* behold the Lord, the Lord of hosts doth take away from Jerusalem, and from Judah, the stay of bread, and the whole stay of strength. *Mal: 2: 1, 2:* And now, O ye priests, this commandment is for you. If ye will not hear, I will curse you, and ye will not lay it to heart, to give glory to my name, saith the Lord of hosts, I will send a curse upon you, and I will curse your figs; yea I have cursed them already, because ye do not lay it to heart.

**Q: 15:** *Why do we pray only for daily bread, or necessity? may we not pray for abundance and riches?*

**A:**

A: No, because Riches are a great snare and temptation, *Mat. 19. 23, 24.* Then said Jesus unto his disciples, Verily, I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. *Prov. 30. 8. 9.* Remove far from vanity and lies, give me neither poverty nor riches; feed me with food convenient for me; I be full and deny thee, and say, who is the Lord? Or lest I be poor and steal, and take the name of my God in vain.

Q: 16: *What shall we then do with Riches? If providence cast them upon us, shall we cast them away?*

A. No, for some of the best of men, and great-  
of God's favorites, have lived and died rich.  
(1.) We must wean our hearts from them,  
*62. 10.* Trust not in oppression, and be-  
not vain in robbery: if riches increase, set  
your heart upon them. (2.) Be thankful  
for them and (3.) Fruitful with them in acts of  
piety and charity. *1 Tim. 6. 17, 19.* Charge  
them that are rich in this world, that they be not  
high-minded, nor trust in uncertain riches, but  
in the living God, who gives us richly all things  
to enjoy. Laying up in store for themselves a good  
foundation against the time to come, that they  
may lay hold on eternal life.

Q: 16. *Wherefore is the bread called our bread?*

A. Not because we are absolute Lords and  
Possessors of it, for so 'tis God's only, *Psf. 24. 1, 2.*



The earth is the Lord's, and the fulness thereof  
the world and they that dwell therein, For  
hath founded it upon the Seas, and established  
upon the floods. *Psf.* 50. 10, 12. For  
beast of the forest is mine, and the cattle  
a thousand hills. If I were hungry, I would  
tell thee, for the world is mine and the fulness  
thereof. But ( 1. ) Because we must have  
a right to it ; and ( 2. ) A civil right  
must come lawfully and honestly by, and for  
the good things of this life. *2 Thes.* 3. 10.  
even when we were with you, this we com-  
mended you, that if any would not work, ne-  
ither should he eat.

*Q: 18. Having prayed for our daily bread,  
we to labour and endeavour to get it?*

*A:* Yes, we must labour in good and  
callings, God's blessing and man's industry  
concur towards the present maintenance of  
*Psf.* 128. 1, 2. Blessed is every one that feareth  
the Lord, that walketh in his ways : for  
thou shalt eat the labour of thine hands : happy  
thou be, and it shall be well with thee. *Pr.*  
22. He becometh poor that dealeth with a  
liar : but the hand of the diligent maketh  
rich. The blessing of the Lord maketh rich, and  
addeth no sorrow with it.

*Q: 19: What is the first Inference from it?*

*A:* That we must not seek great matters  
for our selves, neither make them the matter  
of prayer to God, nor the end and design  
of labours and callings among Men.

*Q: 20. What is the second Inference from it?*

*A:*

That having food and raiment, we must be  
renewed with content, and therefore thankful. *1 Tim.*  
And having food and raiment let us be there-  
with content. *1 Thes. 5: 18.* In every thing  
give thanks.

*21: What is the third Inference?*

That we ascribe not our success in the  
world to our own skill and industry, for the wis-  
est and most industrious do sometimes labour  
in vain. and put their gain in a bag of holes;  
and to God's free donation to us, and to his Bless-  
ing upon our endeavours. *Gen. 33: 5, 11.* And  
he lifted up his eyes, and saw the women and the  
children; and said, Who are those with thee?  
He said, the children which God hath gra-  
tiously given thy Servant. — Take, I pray thee,  
the blessing that is brought to thee, because God  
dealt graciously with me, and because I have  
seen his face. *Deut. 28: 3.* Blessed shalt thou be in  
the city, and blessed shalt thou be in  
the field. *ver. 6.* Blessed shalt thou be when  
thou comest in, and blessed shalt thou be when  
thou goest out.

Concerning forgiveness of Sins.

*105: What do we pray for in the  
fifth Petition?*

In the fifth Petition which is, [ and for-  
give us our debts, as we forgive our debtors ]  
we pray that God for Christs sake would freely  
forgive us all our Sins: which we are the rather  
encouraged to ask, because by his grace we are  
enabled from the heart to forgive others.



*Q: 1. Why doth this Petition immediately follow the former?*

*A:* To teach, that all temporal and earthly good things, without special and spiritual blessings are little worth, *Pf. 4. 6.* There be many that say, who will shew us any good? Lord lift up the light of thy countenance upon us *Ps. 137. 14, 15.* From men which are thy enemies O Lord, from men of the world which is their portion in this life, and whose belly is filled with thy hid treasure; they are like children, and leave the rest of their substance to their babes. As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake with thy likeness?

*Q: 2. Why is it annexed to the former with a Copulative and?*

*A:* To teach, that to be one minute without the confluence of all earthly good things without the pardon of Sin, is a very dangerous and dreadful condition. *Luk. 12. 16, 20.* A certain man spake a parable unto them, saying, The fig-tree of a certain rich man brought forth plenty of fruit, but God said unto him, Thou fool, this year shall thy soul be required of thee; then shall those things be which thou hast increased?

*Q: 3. Why is forgiveness of Sins placed in the front of spiritual Blessings?*

*A:* Because till sin be pardoned, we are under the wrath, and can have no special saving grace applied to us till we are accepted; till we

Christ we have no Covenant right to the blessings of Christ, *Mat. 11. 28.* Come unto me ye that labour and are heavy laden, and I will give you rest, *ver. 30:* For my yoke is easie, and my burden is light. *John 15. 4, 6.* Abide in me and I in you; as the branch cannot bear fruit of it self, except it abide in the Vine; no more can ye except ye abide in me. I am the vine, ye are the branches; He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing---*ver. 7.* If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. *John 3. ult.* He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

*Q: 4: why do we pray for forgiveness? cannot we make amends for our sins, and be freed from their guilt without pardon?*

*A: No,* all that we can ever do or suffer, can never expiate the guilt of the least sin, *Pf. 49. 7, 8* None of them can by any means redeem his brother, nor give to God a ransom for him; (For the redemption of their soul is precious, and it requireth for ever.) *1 Sam. 2. 25.* If one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall entreat for him?

*Q: 5: Does God then freely, and out of meer grace forgive us?*

*A: Yes,* without any respect had to anything we can do, or be, *Is. 43. 25.* I, even I am he that



that blotteth out thy transgressions for my sake, and will not remember thy sins. *Rom. 15.* I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. *ver. 18.* Therefore he will have mercy on whom he will have mercy, and he will be hardneth.

*Q: 6: How doth God forgive sins?*

*A: ( 1. )* Universally all sins, *Exod. 34:* And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, giving iniquity, and transgression and sin. *Jer. 8.* And I will cleanse them from all their iniquity, whereby they have sinned against me. I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me. *Hos. 14. 2.* Take away all iniquity, and receive us graciously. *( 2. )* Completely and perfectly, *Is. 43. 25.* I, even I, am he that blotteth out thy transgressions for my own sake, and will not remember thy sins. *103. 12.* As far as the east is from the west, so far hath he removed our transgressions from us. *Mic. 7. 19.* He will subdue our iniquity, and thou wilt cast all our sins into the depths of the sea. *Is. 38: 17.* For thou hast cast all my sins behind thy back. *( 3. )* Everlastingly. *Jer. 31: 34.* For I will forgive their iniquity, and I will remember their sin no more. *Heb. 12.* And their sins and their iniquities will he remember no more.

Q: 7: But doth not God punish them afterward whom he has justified and forgiven?

A: No, not with a proper and vindictive punishment; but he brings evil upon them for their sins, as a Father chastises his Child; and other sorts of affliction for their spiritual good; He may be angry as a Father, with those he has pardoned, but never hate them as a condemning Judge, *Pf. 89. 28.* My mercy will I keep for him for evermore, and my covenant shall stand fast with him. *ver. 34.* My covenant will I not break, nor alter the thing that is gone out of my lips.

Q: 8: How can God be said freely to pardon all our sins? when we pray it may be done for Christ's sake, does not that imply that Christ hath satisfied God for our sins, and deserved our remission?

A: Yes, it does so; for the Lord Christ by his life and Death did satisfy Divine Justice, and did merit our forgiveness; but if he did so, we did not so; our sin cost him dear, but their pardon cost us nothing; our pardon is perfectly free to us, though due to Christ; for God gave Christ freely for us; God accepts of his merits, and applies them to us freely. *Rom. 3. 24.* Being justified freely by his grace, through the redemption that is in Jesus Christ.

Q: 9. But is there nothing required from us as the condition of pardon? and if so, how can it be absolutely free?

A: There are required Repentance from Sin, and Faith in the Lord Christ, *Luke 13. 3.* But except ye repent, ye shall all likewise perish, *John 3. ult.* And he that believeth not the son,



shall not see life; but the wrath of God abideth on him. This is required from us towards our pardon; but yet 'tis free ( 1. ) Because God freely ordains thus to pardon. ( 2. ) Because both these are the free gifts of God, *Acts 11. 18.* Then hath God also to the Gentiles granted repentance unto life. *Eph. 2. 8.* For by grace ye are saved through faith; and that not of yourselves; it is the gift of God.

*Q: 10. When then are our sins forgiven?*

*A:* Just upon our closure with Christ by Faith, in that very moment, *Rom. 5. 1.* Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, *Rom. 8. 1.* There is therefore now no condemnation to them which are in Christ Jesus.

*Q: 11. Why do we pray in the answer for the forgiveness of all our sins?*

*A.* Because if the least guilt should remain upon us, 'twould exclude from God's favour, and lodge us in everlasting burnings, *Rom. 6. ult.* For the wages of sin is death.

*Q: 12. What are the priviledges and blessings that accompany pardon?*

*A:* Justification is accompanied with Adoption, *John. 1. 12.* But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name With the Spirit and Principle of all Grace and Holiness, *1 Cor. 6. 1.* And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God. With an infallible title to

to Eternal Glory, *John* 3. 16. That whosoever believeth in him, should not perish, but have everlasting life. *Rom.* 8. 30. Who he justified, them he also glorified.

Q. 13. *How may we know that we are pardoned and justified?*

A. Ordinarily by our Sanctification, by our loathing of Sin, our contempt of the World, our valuing of Christ, our love and thankfulness to God, &c. *1 Cor.* 6. 11. But ye are sanctified. *Rom.* 7. 24. O wretched man that I am, who shall deliver me from the body of this death? *Gal.* 6. 14. By whom the world is crucified unto me, and I unto the world. *1 Pet.* 2. 7. Unto you therefore which believe he is precious. *Luke* 7. 47. Her sins which are many are forgiven; for she loved much.

Q: 14. *What is meant by [ Our? ] is it only such sins as we have personally and actually committed?*

A. No; but also *Adam's* sin, which is ours by imputation, *Rom.* 5. 19. By one mans disobedience many were made sinners. And original sin, which is ours by inherition, *Pf.* 51. 5. Behold I was shapen in iniquity, and in sin did my mother conceive me. And other men's sins which we have made ours, by executing them to them, not hindering of them, silence at them and other ways, *2 Sam.* 12. 9. Thou hast killed *Uriah* the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of *Ammon* *1 Tim.* 5. 22. Neither be partaker of other men's sins.



*Q: 15: Wherefore are sins called debts?*

*A:* Because they are a non-payment of God's dues, a non-performance of our duty, which makes us liable to the arrest of Death, and to the prison of Hell.

*Q: 16: Why do we plead our own forgiveness of others?*

*A:* Not as any merit of our pardon, but either as an encouragement to our selves to beg pardon; seeing such evil, envious and malignant persons are enabled to forgive others; much more may we hope the good and gracious God will forgive us: Or as a condition, without which we can have no pardon, and with which we shall, *Mat. 6. 14* For if ye forgive men their trespasses, your heavenly father will also forgive you.

*Q: 17. How do others trespass against us?*

*A:* When they injure us either in our persons, or names, Families, or Estates, or Souls, &c. *1 Sam. 2. 25.* If one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall intreat for him?

*Q: 18. Can we forgive our neighbours freely, fully and perfectly, as God doth forgive us?*

*A:* We cannot.

*Q: 19: What then is the meaning of God's forgiving us as we forgive others?*

*A:* Not as to the quantity and perfection of forgiveness, but as to the sincerity and quality thereof, *Mat. 18. ult.* So likewise shall my heavenly father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

*Q: 20. Are*

Q. 20. Are we always bound to manifest outwardly our love and forgiveness to all our enemies? and to behave our selves towards them as friends?

A: No, if we have experienced them to be treacherous and false, and see no change, we are not bound to trust them; if they be and remain wicked and profane, we must not associate with them, *Psf. 26. 5.* I have hated the congregation of evil doers, and will not sit with the wicked, *ver 4.* I have not sate with vain persons, neither will I go in with dissemblers.

Q. 21. What then must we do to such?

A: We must heartily forgive them all their injuries; we must love them with the love of benevolence, pray for them, and be ready and willing to do them all good both of Body and Soul, *Mat. 5. 44, 45.* But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. That you may be the children of your father which is in heaven; for he maketh his sun to rise on the evil, and on the good, and sendeth rain on the just, and on the unjust.

Q. 22. If we forgive others, shall we be forgiven our selves?

A: We shall, if out of obedience to God and love to Christ we do it.

Q. 23. What is the first Inference from hence?

A. That except our sins be forgiven, we are lost and undone creatures, and therefore we must never be contented till we are pardoned,

Q. 24. What is the second Inference?

A: That



*A.* That God is a God of love, goodness and pardon ; seeing he will not pardon us, if we do not pardon others ; but will if we do so.

*Q. 25: What is the third Inference ?*

*A:* That if we live in hatred when we pray the Lord's Prayer, we pray for our own damnation, *Mat. 18. 22.* Jesus saith unto him, I say not unto thee, until seven times, but until seventy times seven. *ver. 35* So likewise shall my heavenly father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Of God's leading us into temptation.

*Q. 106. What do we pray for in the sixth Petition ?*

*A.* In the sixth Petition, which is [ And lead us not into Temptation, but deliver us from evil ] we pray that God would either keep us from being tempted to sin ; or support and deliver us when we are tempted.

*Q. 1. Why is this Petition joined to the former with the copulative And ?*

*A:* Because 'twill be but little advantage to have former sins pardoned, and to be left to the power and practice, to the love and trade of sin for the future, *Ezek. 18. 26.* When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them ; for his iniquity, that he hath done shall he die.

*Q. 2: What is meant by Temptation ?*

*A: In*

A: In general, a trial or probation of what is in us, or of what we will do.

Q. 3. *What is meant by Temptation here?*

A: Temptation to sin and wickedness.

Q. 4. *How may we be said to be tempted to sin?*

A: Effectually by our selves, and our own hearts, *Jam. 1. 14, 15.* But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; & sin when it is finished, bringeth forth death. (2.) Formally, with an intention to draw into sin, & so we are tempted of the Devil, *1 Chr. 21. 1* And satan stood up against Israel, and provoked David to number Israel, *Mat. 4. 1, 3.* Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when the tempter came to him, he said, if thou be the son of God, command that these stones be made bread. (3.) Innocently and blamelessly, and so God is said to tempt, *2 Sam. 24. 1.* And again the anger of the Lord was kindled against Israel, and he moved David against them, to say, go number Israel and Judah.

Q. 5. *How many ways may God be said to tempt to evil?*

A. (1.) By withdrawing his Grace either common or special, *2 Chr. 32. 31.* Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him to try him, that he might know all that was in his heart (2.) By permitting Satan and wicked men to tempt, *2 Sam. 24. 1.* He moved David against



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against them, to say, go number Israel and Judah.  
With 1 Chr. 21. 1. Satan stood up against Israel,  
and provoked David. Mat. 4. 1. Then was Jesus led up of the spirit into the wilderness,  
to be tempted of the Devil. ( 3. ) By presenting occasions in his Providence, which he knows will be abused to sin, as in the fall of Adam, the hardening of Pharaoh, &c.

*Q. 6. What do we beg in this Petition ?*

*A.* We beg that we may not any of these, or any other ways, whereby the holy God may be said to lead into temptation, be led thereinto, Pj. 141. 4. Incline not my heart to any evil thing, to practice wicked works with men that work iniquity; and let me not eat of their dainties. Psal. 19. 13. Keep back thy servant also from presumptuous sins, let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression.

*Q. 7. What is meant by evil ?*

*A.* Some understand it of the Devil, but the best meaning is Sin, which is the evil of evils; and makes the Devil evil, and is the worst of evils the Devil can bring upon us, and is usually so understood in Scripture, Psal. 97. 10. Ye that love the Lord hate evil. Is. 1. 16. Cease to do evil. Amos 5. 15. Hate the evil, and love the good. Rom. 12. 9. Abhor that which is evil.

*Q. 8. What by deliverance from evil is meant ?*

*A.* That if God sees meet to permit us to be tempted by Satan and the wicked without, or by

by our own hearts within to sin; or occasionally by his Providence, that he will not leave us, but undertake for us, that we may not be led into sin thereby, but by his Grace be made more than conquerors, *Psal. 51. 10.* Create in me a clean heart, O God, and renew a right spirit within me. *Psal. 119. 133.* Order my steps in thy word; and let not any iniquity have dominion over me. According to his promise, *1 Cor. 10. 13.* But God is faithful, who will not suffer you to be tempted above that ye are able. *2 Cor. 12. 9.* And he said unto me, my grace is sufficient for thee; for my strength is made perfect in weakness.

*Q. 9. What is the first Inference?*

*A.* That sin is the worst of evils.

*Q. 10. What is the second Inference?*

*A:* That without God's grace we can never withstand, but shall be overcome by every temptation, *2 Cor. 3. 5* Not that we are sufficient of our selves to think any thing as of our selves; but our sufficiency is of God. *John 15. 5.* For without me ye can do nothing.

*Q. 11. What's the third Inference?*

*A.* That we must do all we can to keep our selves from Temptation, and to engage the grace of God with us in Temptation by Prayer, by pleasing the Spirit of God, by looking to Jesus, &c.



## Of the Conclusion.

Q. 107. **W**hat doth doth the Conclusion of the Lord's Prayer, teach us?

A. The Conclusion of the Lords Prayer, which is, [ For thine is the Kingdom, and the Power, and the Glory, for ever, *Amen*. ] teacheth us to take our encouragement in Prayer from God only, and in our Prayers to praise him, ascribing Kingdom, Power and Glory to him, and in testimony of our desire, and assurance to be heard we say, *Amen*.

Q. 1. *Why is the Conclusion joined to the particle For?*

A To teach us that therein are included arguments or reasons to press God withal, and to prevail with him for audience.

Q 2. *But is it lawful to argue with God, and to urge him with Reasons in Prayer?*

A. 'Tis not only lawful, but expedient, yea highly commendable; as is seen in the Saints Prayers, In Mose's *Num. 14. 13.* And Moses said unto the Lord, then the Egyptians shall hear it (for thou broughtest up this people in thy might from among them. ) *ver. 9.* Pardon I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt, even until now. In *Joshua's, Ch. 7. 7.* And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan to deliver

deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan. *ver. 9.* For the Canaanites, and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name? In Afa's, *2 Chr. 14. 11.* And Afa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: Help us, O Lord our God for we rest on thee, and in thy name we go against this great multitude; O Lord thou art our God, let not man prevail against thee. In Jehosaphat's *2 Chr. 20. 6.* And said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? And Hezekiah's, *2 Kin. 19. 15.* And Hezekiah prayed before the Lord, and said, O Lord God of Israel which dwellest between the cherubims thou art the God even thou alone, of all the kingdoms of the earth, thou hast made heaven and earth. *ver. 19.* Now therefore, O Lord our God, &c.

*Q. 3. But to what purpose can we think to prevail with God by our Arguments and importunity?*

*A.* They are not used as though we would put God in remembrance of any thing; or would prevail with God to do that for us which he is unwilling to give.

*Q. 4. Why then?*

*A.* For



A. For our own profit, for the enlarging of our own hearts, or the exciting of our fervency, for the exerting of Faith, Hope, Zeal, Charity, &c. in Prayer, and so to prepare our selves for the Mercy, that we may the more gratefully receive it, and the more fruitfully imploy it.

Q. 5: *How many Arguments are in this Conclusion?*

A. Three.

Q. 6. *From whence are these taken?*

A. From Gods Kingdom, from his Law, and from his Glory.

Q. 7. *What Kingdom is here meant?*

A. Gods universal, essential and absolute Kingdom wherein may be and is involved his special kingdom over the Church.

Q. 8. *What are the Arguments from hence?*

A. Because all that we can pray for in this Prayer, is for the advancement and perfecting of this his Kingdom, by the destruction of all persons and things that oppose it, and the completion of his dominion over all his Subjects; therefore he would grant all these requests.

Q. 9. *What is another?*

(2.) Because he being such an absolute Lord and Sovereign, has an undeniable Right, and unquestionable Authority to give and grant all we ask, & to effect & bring to pass all we beg; for all persons and things are his own, and at his disposal, *Mat, 20. 15.* Is it not lawful for me to do what I will with mine own?

Q. 10 *what is meant by Power?*

A. Gods essential, infinite irresistible power, whereby

whereby he can do what he pleases, *Pf. 135. 6. whatsoever the Lord pleased, &c.*

*Q. 11. What is the Argument from hence?*

*A.* That we ask nothing from God, but what he can do with infinite ease; in despite of all the opposition that Hell, Earth, and Heart can make to the contrary, *Phil. 3. ult. According to the working, &c. Ep. 3. 20. Now unto him that is able, &c.*

*Q. 12. What is meant by glory?*

*A.* Not his essential Glory, which no Man or Angel can ever apprehend.

*Q. 13. What Glory then?*

*A.* His declared and acknowledged Glory, even the accomplishment of all his Decrees by his Providence; and then the love, the adoration and the praises, the self-dedications of Angels and Saints returned to him for the same.

*Q. 14. What is the Argument or Motive from hence?*

*A.* That seeing the substance of every request does directly tend to, and will perfectly end in this Glory of God, when they are fully answered; therefore he would gradually answer them while we are here, and perfectly at last, to the advancement of his Glory now, and the completion of it then, *1 Chron. 29. 11. Thine O Lord is the greatness, and the power, and the glory, &c. Josh 7. 9. And what wilt thou do unto thy great name. Isa. 42. 8. I am the Lord, that is my name, &c. Isa. 48. 8. For my own sake, even for my own sake will I do it, &c.*

*Q. 15. Why is Amen added?*

*A.* Because



A. Because 'tis the usual conclusion of Prayers and Praises, Ps. 41. 13. *Blessed be the Lord of Israel &c.* Ps. 72. 19. *And blessed be his glorious name for ever, &c.* 2 Cor. 13. ult. *the grace of the Lord Jesus, and the love of God,* Rom. 16. 20. *The grace of our Lord Jesus Christ be with you, Amen.*

Q. 16. *But what doth this word here signify?*

A. It signifies ( 1. ) the reality and ardency of our desire to be granted in what we pray. Rev. 22. 20. *He which testifieth these things, saying Surely I come quickly, Amen. Even so come Lord Jesus.*

Q. 17. *And what besides?*

A. Our trust and firm confidence that we shall be heard and answered in all these our requests. Rev. 1. 7. *Even Amen.* Rev. 7. 12. *Saying Amen; Blessing and glory and wisdom, &c.*

Q. 18. *what are the Inferences from hence?*

A. That we ought to use in Prayer all such arguments as may most and best affect our Hearts towards God, excite our Graces, and succeed with God.

Q. 19. *What is another?*

A. That all we pray for must be in a subjection to God's Kingdom, and with a desire of his glory.

Q. 20. *What is the next?*

A. That we must act according to our Prayer, do all we can for the advancement of God's Kingdom, and the exaltation of his Glory, as subjects and votaries thereto. Psal. 116. 16. 1 Cor. 10. 31.

Q. 21.

**Q: 21:** *What may more be gathered hence?*

**A:** That we ought to begin, so to continue, and conclude our Prayers in lowest Adorations of God, and acknowledgments of his Glory and Attributes.

**Q: 22:** *What more doth this Conclusion teach?*

**A:** That in prayer we must be servant in our desires, and longing for what we pray, *Jam 5. 16.*

**Q. 23:** *Is there anything besides?*

**A:** That praying for things agreeable to God's Will, we ought to be confident that we shall succeed in our requests: praying for the matter, and after the manner of this Prayer, *Jam. 1:6,8. Math. 21: 22.*

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*F I N I S.*

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TO THE HONORABLE SENATE OF THE MASSACHUSETTS  
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